



**AJJHATTATATTĀLOA**

**(अज्झत्तत्तालोअ)**

**BY**

**NYĀYAVISHĀRADA NYĀYATIRTHA**

**NYĀYAVIJAYAJI**

**WITH**

**TRANSLATION IN ENGLISH**

**AND**

**INTRODUCTION IN PRĀKRITA**

**A D 1938**

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શમળદાસ બા. શેઠ

મેનેજર,

વેદ પ્રિન્ટિંગ પ્રેસ

અમનગર

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જામનગર  
શ્વેતામ્બર મૂર્તિપૂજક  
શ્રી જૈન સંઘ

તરફથી

પ્રકાશિત.

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## કૃતસૂતા-મહર્શિન

નિદ્રા જિહ્વાત પંક્તિ-વય મીમાન્  
કરગેબિન્દદાસ ત્રિકમલાલ શેઠ જા જાણે  
પ્રાપ્ત મ મ ઇપાતો હતો તે વખતે દષ્ટિએગર કરી  
ગયા હતા. આત એ મુદ્દા-અનુશ્ચની સ્મૃતિને આ  
સ્થાને અકિત કરતાં મને દર્શ થાય છે

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અમનગરના મુશ્કરની ન્યાયાધીશ મદાસક  
મી ભગવાનજી રતનશી વારીયા બી. એ.  
એલ.એલ. બી. એલ.એલ. આ મ ધનાં અગ્રેષ્ઠતાં  
પદેસેથી ઉચ્ચે મુખી તમામ પ્રદેશ કાળજી રાખી એવાં છે  
અગ્રેષ્ઠ વિભાગના પ્રમાણ નર્મો એ સંસ્કૃત-મહોદયનું  
સાક્ષાત્પૂર્ણ સાદાખ મને જદુ ઉપયોગી થયું છે એ  
માટે એ વિદ્યાન સદૃશસ્થનો તુ મલ્લે જાણારી કુ



अगठिष्यात् नवयुग-प्रवर्तक महान् धर्माचार्य  
परम पूज्य गुरुदेव



शास्त्रविद्वान्-जैनाचार्य श्री विजयधर्मसूरिजी महाराज



## मंगल-तवी

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णमो मे अरिहंताणं, सिद्धाणाऽऽयरिआण य ।  
उवज्झायाण, साहणं लोए सव्वाण भत्तिओ ! ॥१॥

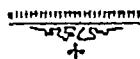
णाणं जस्स अणंतदसिसमयंभोरासिमथायलो  
संती जस्स अणप्पकोवणजणक्कोहग्गिधाराधरो ।  
जोई जस्स पुणाइ धंभमइओ भूमडलुज्जोअगो  
विस्सव्वभच्चिअ-संजमो विजयए सो धम्मसूरीसरो ॥२॥

चदे अण्णडिमप्पहावविहवा विस्सोवयारव्वया  
दुइतण्णडिवाइकोविअमणस्संवोहणप्पच्चला ।  
वेरगामयवासणप्पसमिअण्णोदाममोहाणला  
सव्वत्थावि गुणायरव्वसणिणो ते धम्ममूरीसरा ॥३॥





## पत्थावणा ।



सव्वेसिं पाणीणं इट्ठं परमेट्ठं एगमेत्तं झेअं च  
सुहं । तयत्थमेव सव्वं जग पवट्ठइ, पययइ स-  
सवुद्धि-सत्तिसमणुसारेण । परंतु किमत्थि कारणं  
जं, पच्चेअपाणीसु कुणंतेसु वि सुहाय बहु-बहु-  
पयत्ता जगं दुहग्गत्यं? विआरिज्जमाणं खलु णव्वइ,  
पाणी सुहस्स परिभासमेव अणहिण्णू अत्थि ।  
अओ सुहस्स सच्चं दिस कहममू उवगच्छइ? कहं  
च झेअं साहेउं सकइ ?

मणूतो जाणइ, विसयाणं-भोइअविसयाणं  
उवलंभेण सुहं लब्भइ । अवरसं भोइअसाहणाण  
समुच्चिअसंपाडणेण जीवणप्पवाससंवंधिणीओ  
कइवाह कढिण्याओ अमुगअंसओ अंतमागच्छंति ।  
परंतु तावमेत्तेण सुहं नत्थि पप्पं । सच्च खलु  
भोइअसाहणाण सुजोगेण एगप्यगारेणं सुहं आणंदो

वा मणुभविज्जइ, किंतु त सुद, स भाणदो वा  
 योरो खयजीवी होइ, संतावक्ये भ परिणमइ ।  
 न तस्य सुहादिमाणो सधो । सधसुहाय मोइअ  
 साइणजोगो न पज्जत्तो । मोइअसाइणसरस्सा-  
 यत्थिइए वि सकारवज्जिअस्स अंतकरअस्स दसा  
 असंता एव चिद्धइ । सम्यप्पयारवज्जसाइणेसु  
 संतेसु वि असकारिं दिअयं परितापमेव मणुभय  
 मार्ग इयइ । तस्स जीवणं बहुहा संतर्धं, पाठलं,  
 बग्गं च पक्कइ । निस्मंदेदं, मोइअसाइणमोगा  
 धारेण सुहं निष्कज्जइ इअ परिणाणं भमो एव । एसा  
 ममदिढी महामिच्छत्तं । एमारिसे घोर-भंघयारे  
 पाणी अणाइकाम्भो पटिअो अत्थि । समग्गा  
 तस्स दुइसा एअमममूछेय । एअं अण्णाअ जाय  
 न पिअस्सइ, असंमचेय ताव सुहदिसासमुपत्तळी ।

सबं जीवणे जाय न भवपुज्जइ, समुरपमाण  
 साइणाणुकूमयामो वि माणसपरितापं न सक्कंति  
 उवसामेव । पित्तस्स दोसा मअस्स विभारा, अंत  
 करणस्स मइमया साइणसइम्साणुकूमयामअमे वि

मणूसं परितासेति । अंतरजीवणस्स मलीमस-  
 दसाइ धणस्स महासायरो वि, अदिलभूगोलसामज्जं  
 पि न पहुप्पइ सुहं दाउं । सुहस्स ठाणं अंत-  
 करणमत्थि । तं जइ मलरासिआइलं हवइ, वज्झ-  
 साहणजोगा केदहा वि विज्जमाणा हवेज्ज, सच्चं  
 सुहं न होज्जइ । पंकभरिअभाणे खिविज्जइ जइ  
 दुद्धं, ता तं पि पंकरूवमेव भवे, तहेव वज्झ-  
 साहणेहि उब्भाविज्जमाणं सुहं पि माणस-रोगेसु  
 मिलिअ संतिरूवं अभवंतं असतिरूवे परिणमइ ।

एएण फुढीभवइ, सुहस्स संपत्तीए अंतकरणस्स  
 निम्मलया अवेखिवज्जइ । चित्तस्स विमलथिई  
 एव सुहस्स उग्गम-ठाणमत्थि । सेव सुहस्स सच्चा  
 भूमिआ । तयत्थं चित्तस्स दोसाण अणयण-  
 मावासयं । कोह-मय-लोह-तिण्हा-मच्छर-ईसा-  
 देस-अमूआऽऽई चित्तस्स दोसा संति । मणस्स इमे  
 विआरा अक्खालिऊणं सुहस्स आसाकरण सव्वहा  
 अट्ठाणे एव । इमाण मलाण धावणमंतरेण इंद-  
 चंद-नरिंदा अन्नो वा को वि न सकइ सुही-

भविषं । जेण निअ-भंवर-सोइणं साइअं वस्स  
 भोइअसाइणनूणदसाए वि, अओ अ पडिफूलया-  
 किछेसाण वगमे वि विचस्स संती अपादिभा  
 चिद्धइ । अंतरसुद्धिपारिस्स नाण-दिही दुइं पिमुइ  
 रुचं यअिअ निअ-अप्प-सतिं संरक्खिठे पडुप्पइ ।  
 एएण सम्मं घुणिज्जइ, सच्चं सुइं कस्य अत्थि ।  
 सच्चं सल्ल सच्चं सुइं सयायारे अत्थि । विभार-  
 भायाराण सुदी णाम सयायारो; भायणा-वट्टणाज  
 सुदी णाम सयायारो । अहिंसा-सद्य-संयम-चाय  
 संतोसाईदिं गुणेदिं जीवणस्स सद्धरणं सयायारा ।  
 एवंप्रभे सद्धारसालिं जीवणं एव पत्थुओ भीयण  
 मत्थि । वत्थविमं घुण्णत्तं एवंपिदे जीवणे अत्थि ।  
 सवा मुइ-संती एवंपिद जीवणे एव विम्वसंति ।

अस्स अप्प-पुणोअम्म-इसरेमु नत्थि अत्था,  
 विभारिज्जमाणाणि पि ताणि तत्ताणि मरुत्तं सद्धा  
 विसया न भवंति, स नत्थिओ बुच्चइ । ओसिं  
 दिअयम्मि ताणि तत्ताणि पामाप्पिमत्तणेज परा  
 परिस्सिज्जमाणाणि वि न परिगिट्ठेति, तेमु कइयादा

आयरिसपूअगा वि भवंति । एवंविहा नत्थिअ-  
याए वुच्चमाणा वि नीइ-सयायार-उवासणम्मि  
तप्परा होंति । एवंभूआ मणूसा अप्प-पुणोजम्म-  
ईसरसमब्भुवगमपओअणभूअं जं कायव्वमत्थि,  
तं ताणि तत्ताणि अणव्भुवगम्मेव कुणंति । एवं-  
विहा दारिसणिअदिट्ठीए नत्थिआ वुच्चमाणा वि  
नेइअदिट्ठीए अत्थिआ होंति, स-जीवण-सेअं च  
साहंति । एएण णज्जइ, दारिसणिअदिट्ठीए जत्थ  
नत्थिअया होइ, तत्थ वि सयायार-नीई समंगल-  
पगासं पत्थरइ । परिणामओ सयायारि-जीवणस्स  
पगइ-वला सव्वे भमा भंजिज्जंति, सम्मदंसणं च  
पाउव्ववइ ।

एएण इदं अवगम्मइ, सयायारस्स मग्गो तत्त-  
दिट्ठीइ (परोक्खतत्तसद्धाए) अभावम्मि वि मणूसं  
चडावेइ कल्लाणभूमिं । एवं च दारिसणिअदिट्ठीए  
अणव्वोदधवंता भमवंता वा वि सयायार-साहणेण  
सकंति सरुल्लाणं साहेउं । तम्हा जीवण-विही  
एव मुक्खो पसिणो । तत्थेव वट्ठइ सुहस्स कुंचिआ ।

अथ-पुणामम्य-ईसरा अण्डुवगम्यादि जीवण  
 मोहणम्स माहणं नइ न कीरइ, सपापारो न मदि  
 उमइ, ता कवचतारिमअण्डुवगमेण किं सिउमइ?  
 तारिसमर्थगीकारयत्तेण किं इइ? निम्मंडई,  
 मयापारविहण—अन्यिअप्रवकरवाए मयापार-  
 मपस-नयिआ भदिअपयन्या । अण्डमराइ-  
 बापारं मरुपा, पइता य उवआगिआ जीवणमुटी  
 करण अयि, अथ-जीवण-विकामणे अन्यि,  
 मयापार-पइम्मि पगइमाइणे अन्यि । एवविहा  
 जीवणविही अथ पगइसीया इइ, तथ तत्तणाण  
 (PHILOSOPHY) सर्वविणा थमा समया वा,  
 नइ विउतयाणा इवउम, न जीवणसाइण-वपरणे  
 कं विवाटं उवट्टवउं पमर्थति । त वरागा मयापार  
 पुण्यतम-भगे न किं पि महुंदागं उभामठं  
 सहुंति । आपरिसु-पूअणम्म वगवंतवसुआयम्म  
 पूरा न वरागा निम्मलीइन्ता अण पग्गिआमति ।

अम्म गधम्म नाय-निरेम पइया पभागा  
 'अम्मण' सुइय्य अयि । म य गंयम्म विमुपमा

वेएड । ‘अज्झत्त’ सदस्स अत्थो अप्पहिआणुकूल-  
 मायरणं । अओ सो वि जीवण-विहिस्सेव निदेसं  
 करेड । अप्पहिअस्स अणुकूलमायरणं हि सयायारो ।  
 जइअवि अज्झप्पस्स उच्च-भूमिआए जीवणं बहु-  
 उच्चं, बहुं सण्हं, कप्पणार्इअमत्थि, तहावि तस्सीम-  
 मुवल्लुं पढमओ सयायारस्स कइवाहनिस्सेणीओ  
 पारणिज्जा भवंति । अओ एव तयत्थं आ अप्प-  
 त्त-निणया पडिक्खाकरणं न जुज्जइ । वत्थुओ  
 सयायरणवारेण जह जह अंतरमला खालिज्जति,  
 तह तह अप्पसद्धाए पगासो पगडीहोइ, तह तह  
 य अज्झप्पिअजीवणं विकसेड । एएण इदं तप्पज्जं,  
 अज्झप्पजीवणं अप्पवायाधारे एव होइ, इअ  
 नत्थि; किन्तु परमकल्लाणस्स, परमसुहस्स भावणाए  
 अहवा नेइअभावणाए आधारओ तउत्थाण-  
 मत्थि । तम्हा मणुसो अप्पचार्इ वा अणप्पचार्इ वा  
 हवेज्ज, सव्वस्सावि अज्झप्पजीवणस्स उवओगिआ  
 समाणा अत्थि । अणप्पवादस्स वि अज्झप्प-जीवणं  
 अण्णायभावेणावि अवस्सं तस्स अप्पाणस्म  
 हिआवहं भवट; अण्णायभावेणावि अवस्सं तस्स



अप्यस्त आवरणार्ण उस्तारण-पञ्चां साहेइ । इत्ये  
 च तस्त परमत्पकट्टाणं पि ताहिज्जइ । पक्कं च  
 भञ्ज्य जीवण अत्या सयागारविही जीवणस्य  
 सुखा, सिद्धा, भगल्लमभा आपरिणो अत्थि ।

‘भञ्ज्यत्त’ राहे ‘अत्त’ पओगा हुपत्ता अत्थि ।  
 ता अञ्ज्यत्तपिआरणाण भत्त-विभारणस्य ठाणं  
 सुखस्सभूभे । पुराणकात्थिअ भारहीअ-उत्तंसजसादिणे  
 अप्पराचाइ समत्थणे पट्टं उदायोइपुणं विपेअणं  
 उवलम्भइ । अरस्यो स्वत्तु पमाअ-तप्पेहि अप्पसत्ता  
 ताइजस्य पयत्ता पार्हिजमारहीअईराजकाराणं  
 पट्टपित्थरो मोद्धयंसो अ अत्थि । एता हु भारहीभा  
 सन्निई, जइारेण जणेण समहिगओ ‘अप्पा एग  
 सत्तंतं तत्तमत्थि’ इत्थेवंधूअणाणलाहा । अप्प  
 तपस्त अत्थिणं जणेण भारहीअईसज-दुबारेण  
 समुपप्यइ । एव संते वि भज्ज भारइपाणे णा  
 परितमन्दाअणं पणरइ, अं अणप्पवायस्त मइया  
 बाळअ पट्ठियायणं परइ । पट्टमाण-जुगस्त पट्ठि  
 जीवि जगस्त बइया स्वत्तु अप्पविराप् संसयात्तु-

वित्तिणो संति । वट्टमाणिअबुद्धिवायस्स वायावरणं  
 पाएण एआरिसं पसरमाणं दीसइ जं, परंपरागय-  
 पुराणपद्धइअ-पमाण-तक्केहिंतो तेसिं माणसं समा-  
 हिअं न भवइ । निस्संदेहं, अज्ज संपइअपद्धईए  
 वेण्णाणिअ-आलोअणाए अहिअं मोल्लमत्थि; ताए  
 चेव रीईए कीरमाणं तत्तालोअणं अज्ज अहिअं  
 उवओगिं आगरिसकारिं च भवइ ।

सुहदुह-वेअणं जं सरीरफासिं नत्थि, किंतु  
 अंतप्फासिमत्थि, तथाधारेण सरीरभिन्न-सत्ति-  
 विसेसस्स पइज्जइ अत्थित्तं । पाईण-दारिसणिण्हिं  
 पि अप्पसिद्धि-मीमंमाए मुक्खत्तेण अस्स अणु-  
 भवस्स संविद्धिअमासयणं ।

इंदियाणि विसयग्गहणस्स साहणाणि संति ।  
 तेसिं च साहज्जेण विसयगाहगं किं पि तत्तं पिह-  
 मत्थि त्ति पइज्जइ । साहगस्स साहणावेक्खा  
 अत्थि, परंतु तेण साहगं साहणं च एकं न होइ ।  
 जहा लवित्तेण लुणइ, परंतु तेण लवित्तं लविआ

य एकं न दाइ, एनं ईदियाणि विसयगादणे  
 सादयाणि सति, अभा तदुआरेण जा सादगा  
 अतिथि—विसयगादगो अस्थि, सा ईदिपर्णिता  
 मिन्नम्भेण सिञ्ज्जइ । ईदियाणि अइ मादगाणि—  
 विसयगादगाणि मम्भेज्ज, ता ए न पदइ । ताणि हि  
 पंच अस्थि, ता विसयगादगा एकंसि सरीर पंच  
 इवेज्ज । इणे नानदज्जइ । सम्भसिं हि ईदिय  
 विसयाणं गादगा एका एव अणुमविज्जइ । तदाहि,  
 रुक्मगादणं चक्खुणा इवइ, रसाइ-गादणं च रसणा  
 ईदि, इत्थं मिन्नमिन्न-एकेक-निच्छिन्नविसयाणि  
 ईदियाणि अस्थि, किंतु चक्खुदारणं जा रुक्मस्त  
 गादगा अस्थि, म एव रमणाइवारणं रमाइणं गादगा  
 अस्थि; अथा चक्खुआदमम्भेदियदग्गं रुक्माइ  
 विसयाणं गादगा का पि एका मिक्का एव अणु  
 मविज्जइ । दिट्ठीअ दंसणे आभंते दट्ठुत्तेण दिट्ठी  
 माणुमविज्जइ, किंतु का पि मम्भेव एगा सत्ती अणु  
 होइअइ, मेव य सत्ती फासणेण फासं इवते फाम  
 कणुत्तेण पि अणुमविज्जइ, तइव मेव मत्ती रमणाण  
 रसगदणे, नामाण गंपगदणे, सबणेण सहसवण

अ तग्गाहगत्तेण अणुहोइज्जइ । इदं, इंदियाणि  
 विसयगहणस्स साहणाणि, कत्तूणि आवि त्ति  
 अब्भुवगम्ममाणे नोववज्जइ । तम्हा इंदियार्हितो  
 भिन्ना का वि एगा सत्ती अत्थि जा इंदियवारेण  
 रूवाइ-विसयाणं गाहिगत्ति सिज्जइ । उदाहरणओ  
 वि एअं फुडं होइ । तद्वाहि । जो पुव्वं चक्खुणा  
 अणुभवा कासी, पच्छा य अंधीभूओ, तस्स वि पुव्व-  
 दिट्ठाण विसयाणं सरणं हवइ । एत्थ विआरणीअ,  
 इणं सरणं कस्स हवइ ? को करेइ ? इदं चक्खु सरइ ? न,  
 तं हि नत्थि; ताहे किमन्नमिंदियं सरइ ? न, अन्नेण हि  
 अणुभूअं अन्नो सरिउं न सकइ । जइ दिट्ठी दट्ठुत्तेण,  
 दंसण-सकाराण धत्तुत्तेण, सरणकत्तुत्तेण य भवे,  
 ता ताए ववगमे पुव्वदिट्ठविसय-सरण ज भवइ,  
 न होज्जइ । जाहे दिट्ठिभिन्नो दट्ठा अब्भुवगम्मइ,  
 ताहे दिट्ठिविगमे वि दट्ठुम्स सरणसत्तिसंगह-  
 कत्तुस्स य विज्जमाणत्तेण पुव्वदिट्ठविसयसरणमुव-  
 वज्जइ । एएण अवगम्मइ, अणुभविआ, अणुहव-  
 सकाराण धत्ता, सरणकत्ता य इंदियव्वइरित्तो  
 को वि एगो पयत्थो अत्थि, स एव अप्पा ।

मणुसा स्वल्प निभ-भणुभवगुहिरता मणइ—  
 “मए अपफलं सुभं, सुणिअ पासिभं, पासिअ  
 पासिभं, पासिअ आइग्घिभं, आइग्घिअ रसिभं” ।  
 अस्ति भणुभव सवण-पासण-फासण-आइग्घण-  
 रसणकारि—सम्बेदियविसयग्गहणकारिं हिमपि  
 पक्कमं च तत्तं पइज्जइ । तं एके किं ? इंदिय ? न,  
 इन्दियाणि हि पटिनिमय एकेक-विसयग्गहणाणि ।  
 न हि किं पि एगं इन्दिय एभं सच्च सवणाई सक्क  
 काठं । तम्हा जं एग पटिनिमयइन्दियदेरेण सुणइ,  
 पासइ, फासइ, आइग्घइ, रसइ—सच्चा विसया अणु  
 इवेइ, अणुइरिउणं तस्सकारा सगेण्डइ, तहा इन्दिय  
 पवगमं वि तस्सकारपसा सरइ, तं सम्बेदिय  
 विअ देव्वादिं चेअअरुवं अप्पतर्भं ।

पुमावस्स [MATTER] जे गुणा सत्ति, तत्थ  
 चेअअ नत्थि । कत्थं वि पोमाळे मोइअतत्ते वा  
 चेअअ नत्थि । अमो तेण भिअगुणेण कद्धम्मि  
 भूअं भिअं दण्णं सिअइ । भाणगुणस्स उवापाण  
 किं वि पोमाळे माइअतत्त वा मायवज्जइ । अमो

तं अन्नस्स कस्सइ सतंतस्स दव्वस्स गुणो भविउ-  
मरिहेइ । स एव अप्पा । अणूसुं जे गुण-धम्मा  
संति, ते एव नूणाहिअ-विअसिअरूवेण थोरदव्वेसु  
पगडीभवन्ति । अणूसु अविज्जमाणं तत्थोरपिंढे न  
विअसेइ । चेअन्नं णाणं वा कस्स वि पोग्गलस्स  
अणुस्स वा गुणो नत्थि, अओ तत्थोरपिंढे कइं  
घढेज्ज तस्स अत्थित्तं । एअ-विरुद्धं को वि एवं  
कहेज्जः—मज्जस्स पिहप्पिह-वत्थूसु मादगयाए  
अभावे वि तस्सव्ववत्थूण विसिद्ध-संजोगे जहा  
मादगया उप्पज्जइ, तहा भोइअतत्ताण विसिद्ध-  
संजोगे चेअन्नं पि पगडीभविउमरिहइ । परंतु नेदं  
जहत्थं । मज्जस्स हि पिहप्पिहवत्थूसु वि अंसओ  
मादगया अत्थि, अआ एव तस्सव्ववत्थूण संजोगे  
मादगयाए परिणमण फुढं विकसेइ । कितु अचेअण-  
भूआसुन्तो जहा अचेअणरूवसत्ती संभवे, तहा  
विलक्खण-चेअणसत्ती कइं संभवे ? जगस्स  
भोइअपयत्थेसु जंतेशु वा गइ-पगासप्पमुहा जे  
गुणा, जा सत्ती वा दीसन्ति, ते गुणा, ता  
सत्ती वा वाहिरओ आगया नत्थि, किंतु

સ-સ-અણુવા વિચારવાગયા અર્થિય । જાદિ  
 અણુદિના જં દવ્ય જંતે વા ડળાનમર્તિય, તમ્મ  
 દવ્યસ્ત જંતસ્ય વા ગુણા સત્તી વા તેયુ અણુ  
 વિગ્મંતિ; સાળ ય વિકસિર્થે રૂપે સાળ  
 અણુણ થારમ્મિ દવ્ય વચસમ્મદ્ । અગિરદ-અતે  
 [ ENGINE ] જા ગર્દ દીસદ, વિગ્ગુ-રીય  
 [ ELECTRIC LIGHT ] જો વગારા અર્થિય,  
 સો અણુ વિ પુગાલ્લુ ( અણ્ણમાણમા વિ )  
 અર્થિય । કયમે વિસિદ્ધ-સંમાગેણ વિસિદ્ધ-દવ્યસુ  
 ત ગુણા, વા સત્તી વિસેસામ્મેણ વિમ્મતિમા  
 દર્શિ । ગદ્દપ્પગારાઈ કમ્મિસપ્પિ દવ્ય ગદ્દા દવેતિ,  
 અમા જેમ્મ અન્નદિ દવ્ય વાળ વિકસિર્થે રૂપે  
 સપ્પદ્ । રૂપે વાળે નાઅર્થે વા કદિં વિ પોમાલ  
 દવ્યે ઘોર-સેધે વા િં વચ્ચગ્ગદ્ ? જદ્ જામ  
 વચ્ચગ્ગદ્, વા સન્નિમ્મતિમ્મ રૂપે સત્તીરમ્મિ  
 મર્તિયસ્ય વા સત્તકં ધેગમાચ્છ । પરંતુ ગદ્-વગારા  
 વ્વમ્મદ્દવ્ય જેઅર્થે કદિં વિ પુગામ્મદ્દવ્યે જદ્ ન  
 સંગપ્પગ્ગદ્, વા ગત્તીરમ્મિ ગત્તિયસ્ય વા કદિં ધે  
 વચ્ચેગ્ગ ? વર્થે અણુ ન વાતિમો, અમ્મો વાળ ગુણા

धम्मा वा तत्थोरदब्बाधारेण अवगच्छिमो ।  
 एअ-अणुसारेण चेअन्नं जया जगस्स कस्सिं पि  
 थोर-दब्बे न घड्ड, ता अणूसु तं कढं घडेज्ज,  
 अओ चेव सरीरे मत्थिक्खे वा क्हमिव घडेज्ज ?

अप्पाणस्स समत्थणे संसिद्धे पुणोजम्मो सयमेव  
 सिज्जड । अप्पस्स हि सिद्धी णाम चेअन्नरूव-एग-  
 निच्चदब्बस्स सिद्धी । एवंभूओ अप्पा जड सिद्धो भवे,  
 ता तस्स पुव्वजम्मा पुणोजम्मा वा सिद्धा एव ।  
 निच्चो हि अप्पा एगं सरीरं चत्तूण सरीरंतर-  
 मवस्सं धारेज्जड । इणमेव हु तस्स पुणोजम्मं ।  
 वत्थुओ तस्स पच्चेअं जम्मं पुणोजम्ममेव, तप्पुव्वं  
 हि तस्म जम्मं अहेसि । इत्थं तस्स जम्मप्पचाहो  
 अणाई वहमाणो अत्थि, वहमाणो अ भविस्सइ आ  
 निव्वाणलाहा ।

पुणजम्मवित्तए विसेसाणुसधाणं इत्थं अरिहड  
 भविउं । अधिन्न-अम्मापिअराण संताणेसु अंतरं  
 उवल्लभड । अवि अ, जुगवं जम्मिअजुगळे वि  
 अंतरं परिदीसड-ताण वेण्हं मामन्नेण पान्निअ-



पोसिभार्ज पि बाण-सिक्खण-अणुइव-दवत्त-  
 वट्ठणार्हसु भंतरं दीसइ । तस्स उवयत्थी रय-  
 धीरिआण पायावरण-विममस्स य आपारमो न  
 होइ पक्कत्ता । पुब्बनम्मसकार-जोगो वि तत्थ  
 भरिहो विवारेव । एहिअ-कारणाणि अवस्सं  
 स-कज्जे कण्ठि, परंतु एत्तिममेत्तेण विआरणा न  
 विरमइ; ताणि कारणाणि वि स मूलमवेपस्वत्ति ।  
 मूलकारणस्स सोहो बहुमाणजीवण-संजोगेसु न  
 मम्मइ । सपत्थे बहुमाणजीविमाव परत्था  
 आलोभणे काउं जुज्जइ ।

एरिसा वि जणा संसारे दीसंति, जे अणीइ-  
 अणाभारा सेवता वि धणी, सुद्धी अत्थि, तद्वा  
 एरिसा वि संति, जे नीइ-धम्मपइ चरंता वि  
 दस्सिइ-दुद्धी संति । एत्थ किं कारणं ? किंभापुस्सं  
 फलं कत्थ ? कम्मेरिसं विचितं भवे ? परंतु बहुमाण-  
 जम्मेष पुब्बजम्मणाणुसंपाणं जया विचारिज्जइ,  
 तथा इणं उवयज्जमाणं पइज्जइ । पुब्बजम्मगहिअ  
 कम्मसकाराणुसारेण बहुमाणं जीवणं निप्पज्जइ,

वट्टमाणजीवण-कम्माणुसारेण य भाविं जीवणं  
सिरिज्जट ।

एरिसी वि घडणाओ जगम्मि जाअंति जं,  
वट्ट-चोरिआद्-अवराहकारिणो वि अवराह-दंडा  
छट्ठिज्जंति, अन्ने पुण अणवराहिणो दंडिज्जंति,  
मारिज्जंति । कट्टमेवं ? परतु एसा सब्बा गंठी पुण-  
जम्मवायस्स विआरणेण छट्ठइ । पुव्वजम्मोवज्जिअ-  
विचित्त-कम्माणं विचित्त-विवागा उदयमागतूण  
विचित्तपरिणामा दंसेंति । उणमेव कारणं ज, भिन्न-  
भिन्नमाणुसाणं संते वि समाणे उज्जमे ताण फल-  
सिद्धीअ वेचित्तसुवल्लब्भइ, तेसु सादृष्ट-नेप्फलरूव  
पि अंतरं परिदीसइ । समाण-परित्थिईए पोसिआण  
पि एगस्स बुद्धी, सरणसत्ती अ तिन्ना होइ, अन्नस्स  
पुण अईव मंडा । अओ सादृणोज्जमसामन्ने वि एगो  
विज्जाए-कळाए सिग्घं सोक्करिसं साहेइ, अन्नो  
अ तत्थ पच्छा चिट्ठइ । एक्कस्स वाणि-कइत्त-संगीअ-  
सत्ती अप्पायासेण संपज्जंति, अन्नो पुण परिस्समेण  
वि तारिसिं सभलयं न लट्ठइ । एगो धणोवधोगी

मम, अस्मा पुन दक्षिण-दृष्ट्या । अयं मन्त्रो  
 पुम्बजम्मणसकारपरिणामा । एअं खलु पुम्बजम्म  
 सकारण्यदार्णं, म, पंयसत्तपरिस-वआ वाओ स-  
 संगीअकम्माकासच्छेण अणुरंजइ जणसमूहं । जाय  
 मत्त-असिक्खिमवान्मस्य यणपाणप्पवित्तिआ वि  
 अन्नगम्मइ पुम्बभरीअधममाणुरित्ती ।

अइ पुणजम्मा मव, तथा पुम्बजम्मसरणं करं  
 न हाइ? इअ मवज्ज पमिणा । परंशु वट्टमाण  
 जीवणस्य पि पुण्यचट्टणा न सुज्जा मरणमागच्छंति,  
 ता पुम्बजम्मसरणं तु सादारिअमव अर्थत-दुक्करं ।  
 जम्म जम्मकंति-मरीरकंति-इन्धियंती मवज्ज,  
 एअंयुअमवन्दइपुम्बजम्मस्य परं परावट्टणं मवेज्ज  
 तथ करिसे णाम पुम्बजम्मणसरणं ! तदापि कम्मइ  
 कम्मइ मदाणुमावस्स दाणि वि पुम्बजम्म-सरण  
 जायइ । तच्चुत्त-आयअग पि मवमण-परिवन्ना  
 ममेअ अणेगइअ पयहीभूअं जम्मस्य पमिट्ठपत्तिआमु

अइ न मिमा जम्मगरम्म, अण्डिस्स (कम्मस्स)  
 वा अन्धित्ते, ता मज्झिम-किण्ण कमे पट्ठयाअ-

माणवमाणाइसीममेव भविस्सइ । परंतु वयं जगम्मि  
पासिमो, माणवस्स साहु-असाहूणि कज्जाणि विणेव  
एह्लोइअ ( पुरकार-तिरकाराइ ) फलाइं सव्वहा  
तिरोहिआइं पि हवन्ति । एवं च इमाइ दसाए ताणि  
कज्जाइं सव्वहा वज्जाइं चेअ होहिंति ।

मणूसकिच्चाणमुत्तरदाइत्तं जम्मंतरेण रक्खि-  
ज्जइ । सुअण-महाणुभावस्सोवरिं पि कयाइ घोर-  
आवत्ती आगच्छइ, विणा अवराहेण दारुण-दंडो  
आवडइ । परंतु तयाणि तस्स माणस-संतीए  
पुणवभव-सिद्धतो बहूवगारगो भवइ । वट्टमाण-  
जीवणस्स घडणाण अणुसंधाणं जइ परत्थ न होज्ज,  
मणूसो हयासो भवे, आवत्ति-समए तस्स समंतओ  
घोर-तमिस्सं दीसेज्ज ।

अम्हाण ( माणवीअ ) जीवणम्मि जया-तया  
'अकम्हा'-घडणाओ भवन्ति । ता घडणाओ दिट्ठ-  
उवजुत्तकारण-उज्जोअविरहेण 'अ-कम्हा' होतु,  
किंतु निम्मूला न भविउमरिहन्ति । ताण भविअव्व  
मूलेणं । जइवि अकम्हा, तहवि कम्हा ? इच्चस्स

सोहे परामरिसिद्धममाणे अदिद्वस्त (कम्मस्त),  
जम्मंतराणुसंधाणस्त य अत्यिच्छं उववज्जमाणं  
णज्जइ ।

को पि मणूसा एवं विचारेइ-अप्पाणपुणन्मवाइ  
किमपि नत्थि । अस्ति संसारे भोग-बिलास  
रमणमेष सुत्तं । अयं वेहो एक्कस्सि समए पंचहिं  
भूएहिं मिलिहिइ, पच्छा 'अहं रुपं न किं पि  
हादिइ । अहं पाणि-द्वये करेमि अइवा पाणि-रिस,  
सद्यं यएमि अइवा मूसा, सयमिमो चिहामि अइवा  
अनियमिमो,— जहेज्जमायरामि, ता का हाणी ?  
नत्थि हि को वि संसारे कम्मकम्पदाया ।

परंतु एसा विभारया अण्णाणमूसा, भमपुष्पा ।  
इह संसारे का वि अनीइ-भसाय-भणायार-  
चोरिमा-बहेकाउण सिरिमन्तो भवेज्ज, बिलासो  
म्याठण बिहरज्ज, परंतु एआवया तस्स दुक्खिणाण  
वत्तरदाइत्तं न दूरीभवद । सज्जनणार्णं दुक्खिणं दसाइ,  
दुज्जनणार्णं च सुक्खिणं दसाइ पच्छा एहिंभ-परित्थिद  
अइरित्तं किं पि अत्रिद्व-कारणं जइ न भवज्ज

तयवत्था-पयरणं जइ इहेव समत्तं हवेज्ज, तयणु-  
संधाणं जइ अग्गे न हवेज्ज, ता एरिसी थिई  
खलु अज्झप्पिअ-जगम्मि घोर-तमिस्सं सिआ । ,

जम्मंतरवाय-सिद्धतेण परोवयार-भावणा  
संपूसड, कायव्व पालणे अ तप्परया लब्भइ ।  
परोवयारस्स अह्वा कायव्वपालणस्स लोइअफलाडं  
पच्चक्खाइं सति, तहावि जीवण-दसाए दुक्खित्त  
जइ न पडिसाइ, ता तओ जम्मंतरवाई दयासो न  
भवइ । आगामिजम्मस्सद्धा कायव्व-मग्गे तं  
थिरीकरेड । सो जाणइ, कायव्वं कयावि निप्फलं  
न जाइ; वट्ठमाण-जम्मणे जइ नहि, आगामि-  
जम्मणे तं फलिहिइ । इत्थं जम्मंतरावट्ठंभा मणूसो  
सक्कम्मपरायणो हवड । तस्स मिच्चुभयं पि न  
होइ । जओ, जो अप्पाणं निच्चं अमरं वा अवगच्छइ,  
सो मिच्चुं देहपरिवट्ठणमेत्तं अवगच्छइ; सो मच्चुं  
एकं वत्थं ओसारिऊणं वत्थंतर-धारणमिव अव-  
गच्छइ । स मच्चुं सक्कम्मसालिस्स पगइमग्ग-  
देरभूअं मन्नइ । इत्थं मच्चुभयस्स ववगमेण तस्स

कायम्वन्दिहा पगइसीला भवइ । जो अप्पार्ण निबं  
 पुण्णइ, सो ममस्स अरिअकरणं सुवस्स अरिअ  
 करणमपगच्छइ । स अचपुज्जइ—वेरेण वेरं वड्ढइ ।  
 तहा कयाण कम्मम्व सङ्कारा अणेगजम्मंतरपेरंत  
 पि अप्पाण्णजुत्ता अवाविद्धिऊण समए विषागोदए  
 दीहरकालपज्जंतं पि स—कम्मं अप्पाणं सुंमारेंति ।  
 इत्थं अप्पवायसिद्धंतवई सन्वे अप्पे स—समाणे  
 अवगंतूण सण्वेहिं सद्धिं मिप्पिमणुमवइ तस्स  
 रागदेस—वासणा य इसंति । एवंपीरिए तस्स विद्धि—  
 सम्मं पूवइ तहा निस्सप्पेम्मो विकत्तइ । देस—  
 जाइ—वण्ण—संपदायमेण्हं पि तस्स विद्धि—सम्मं  
 अवाहिअं विद्धइ । स एवं अचगच्छइ—मरिऊण  
 आगामिजम्मणे अहं कत्थ, कीए भूमीए, पस्ति  
 वण्णे, काए जाइए, कइ संपदाए, कीए पिइए,  
 काए पंचीए वन्नाम्मि अ उप्पज्जिस्स, इअ  
 अप्पायं; तम्हा कस्सावि देमस्स, वण्ण्यस्स, सए  
 दायस्स कीए नि जाइए तहा हीजवमं ममिज्ज  
 माण तहा रंक—रोरं मणुस्सं, मणुस्स—समार्यं वा  
 पइ दमो, पिणा, असन्मावा व काठं न जुग्गइ ।

इत्थं अप्पवायसिद्धंतनिप्फन्नदिट्ठिसव्वारपरिणामओ  
 अप्पवाई अहवा जम्मंतरवाई केणावि पाणिणा  
 सद्धि विसद्वभावं अधरंतो “ पंडिया समदंसिणो ”  
 उच्चैअ महंतमायरिसं स-जीवणे अवतारेड, सव्वस्स  
 य उवयारकरणे जहसत्ति रस गेण्हड । एव  
 रीईए विस्सकल्लाणभावणासाली सो अप्प-  
 कल्लाणसाहणे ममलीमवड ।

अणेगतक्किआण अप्पाणईसर-विसए संदेहो  
 होइ । केट उ ईसरं वहिकाउं जयंति । परंतु जया ते  
 दारुणदुक्खऽकृता भवति, भयंकरवाहिकिलेसमा-  
 गच्छति, तथा तेसिं हिअयं माउकं जाअइ ।  
 तयारिणि तेसिं सव्वं तक्क-जालं छिदिज्जड, सव्वो  
 मण-आवेसो परिसामड, ईसरस्स य सरणं तेसिं  
 हिअय-पट्टे सहजमंकिअ भवइ । ते तयारिणि ईसर  
 नमंति, सरंति. तं च अहिलक्खीकाऊण सुवस्स  
 काहलयं, दुव्वलयं, असहाययं, पावपरायणयं च  
 पुणो पुणो पगडीकाऊण पराए भत्तीए तस्स सरणं  
 जायंति । माणवस्स उग्गा वि माणसिई कठोरया



आवत्ति-समयम्पि परिवद्दइ, सदिसीयवइ ।  
 मच्चुसमभो पुण गंभीराए वि गभीरा परिस्तिई ।  
 तयाणि तु अइवग्ग-नत्थिअस्स वि नत्थिअत्तं  
 गल्लइ, तहा, दुक्खपासाव छुट्ठिं को विज्जाव-  
 पीओ-कस्स सरणे वेचब्बं इच्चस्स चित्ताए तस्स  
 हिअयं पाठसं भमइ ।

जइ न अन्धवगम्मेज्ज अप्पाण-पुणम्मव-  
 ईसराण अत्तिवत्तं, सिम्मा य पुण्य-पार्व कप्पणासभूमं  
 मिच्छा, ता अज्झप्पिय-जगं अइपारदुइसमा-  
 विसेज्ज तत्थ महाघोर-अरायगया पसरैज्ज ।  
 एमारिसीए कप्पणाए-“अप्पा नत्थि, ईसरो  
 नत्थि”-उत्थाणे एव हिअयस्स सत्त्वा पसक्कया  
 छुट्ठिज्जइ, पत्थरिज्जइ पुण तत्थ निरासया  
 तमिस्समइविसई ।

अप्पा, कम्मं (पुण्य-पार्वं), पुण्यज्जम्मं,  
 मोक्षतो, ईसरो अ चि तत्त-पंचगमेरिसं परोप्पर-  
 संबद्धमस्ति, ज, एगस्स अंगीकारे सम्पाजि

सेसाणि अंगीकयाणि होंति, एगस्स पुण अणब्भुव-  
 गमे सव्वाणि दूरीभवन्ति । अप्पाणस्स अण्भुवगमे  
 पुणव्वभवो अण्भुवगओ एव । अओ एव पुण्ण-पावं  
 पि तेण सद्धिं समागयमेव । अप्पाणस्स पुण्णसुद्धी  
 एव मोक्खो; तम्हा तस्स वि अगीकारो अप्पणा  
 सहेव भवइ । ईसरो पुण मोक्खलक्खणो एव ।  
 ईसरत्तं नाम सुत्तत्तं । अत्था पुण्णसुद्धो अप्पा एव  
 परमप्पा, स एव य ईसरो । तओ ईसरवाओ वि  
 अप्पवायमेव समाविसइ ।

ईसरसिद्धिसंबन्धे अहिअपारायणमणावस्सय ।  
 थेवेणेव सक्कइ अवगमिउं । जहा जगम्मि मइल-  
 मउरस्स अत्थित्तमत्थि, तहा सुद्ध-मउरस्स वि  
 अत्थित्तमत्थि । एवं असुद्ध-अप्पाणस्स अत्थित्तेण  
 सुद्ध-अप्पाणस्स अत्थित्तं पि अवस्सं घडइ । मइल-  
 दप्पणाऽऽधारेण सुद्ध-दप्पणस्स अत्थित्तमवगम्मइ,  
 तहा असुद्धअप्प-देरा सुद्धअप्पस्स वि अत्थित्तमव-  
 गम्मइ । सुद्ध-अप्पा एव हु ईसरो । जीवस्स अंसओ  
 सुद्धी दीसइ, ता पुण्णा वि सुद्धी तस्स संभवइ ।  
 जस्स सा सिज्झइ म्हा, स एव खलु ईसरो ।

अप्या मूढ-दस्ताए वृत्तमाणी बहिरप्या पुच्छइ ।  
 महमात्रं पक्षो महप्या, सम्मईसणस्स संपायणेण  
 अन्तरप्या, सम्मत्ता-यगईसील्लत्तेण सयप्या, बिकासस्स  
 महत्तयूमिआए उवर्द्धमेण महप्या, ओगोळरिस  
 साहणेण जोगप्या, पुण्यसुद्धीए (पुण्यसस्म)  
 संसिद्धयाए अ परमप्या भवइ । इत्थं अप्यस्स अग्मास  
 पगरिसो जया परं कट्ठं पावइ, तथा सा परमप्या  
 भवइ । एवं च परमर्षीपवणमेष ईसरत्तं, तमेष  
 ईसरपयं । केण वि एगेण ईसरपयस्स अदिआरो  
 नत्थि रक्खिअओ, विट्ठु जा को वि अप्या  
 अप्यविकासमग्गम्मि पयार्थं करंतो-अप्यसाहणं  
 बिकासार्थतो उच्चरुत्तरमुभई साहेइ, अंतमा अ  
 अग्मास सिद्धं चट्ठिअं पुण्यसुद्धिमासाएइ, सो  
 ईसरा भवइ ।

इदं णा ज्ञमं । एमत्थं सव्वप्यइमं सज्झायस्सु  
 भासासयत्तमत्थि । सज्झायस्स सव्वो अत्थो सुवस्स  
 अज्झाओ, अत्था अप्यस्स अज्झाययं भवइ । अप्याण  
 सुट्ठिकारयं भायणं सव्वोत्तम-चायणमत्थि । तमो

मणं बहुसुंदर-पभाविअं भवइ । तओ चित्तस्स  
 कुसकारा, मणस्स मलिणवित्तीओ आहम्मंति ।  
 तओ अप्पाणम्मि संती पत्थरिज्जइ । अज्झप्पिअं  
 वायणं पुव्वकालिअ-महापुरिसेहिं विउलं णो  
 दिण्ण । एअस्स महवभूअविसयस्स जेत्तिअमहिअं  
 परिसीलणं भवे, तेत्तिल हिआवहमत्थि । भिन्न-  
 भिन्न-रीईए तस्स अणुसीलणं जेदहं भवे, कायव्वं ।  
 अस्स गंधस्स निम्माणं पि तेणेव अभिप्पाएण  
 कयमत्थि । अप्पहिण्णमी उव्वदेसगो लेहगो वा  
 परोवएसस्स सेलीए विवत्थुओ सुवमेव उव्वदिसइ ।  
 ममावि एत्थ सेव थिई अत्थि । तस्स य उल्लेहो  
 गथावसाण-सिलोगे दीसइ ।

अज्झप्पिअविसओ वेरग्गप्पहाणो अत्थि । स  
 वेरग्गरसभरिओ होइ । राग-देस-मोहा एव सव्व-  
 संसारदुक्खाणं मूलमत्थि । अज्झप्पिअसाहिच्चसिद्धी  
 तस्स उच्छेअणत्थमेव भवइ । अओ च्चेअ तस्स  
 सुक्खो विसओ अप्पविकास-अप्पसंति-पढावणमेव  
 अत्थि । इणं च राग-देस-मोहाणं भीसणयाए

कृत्यनमरलोअणमकराविज्जं कई कीरेज्जं? संसारस्स  
 असारयाए, विसयाणं निम्मुणयाए, भोगाणं  
 भयकरयाए, कामस्स कुडिसयाए, सरीरस्स नस्सर  
 याए, इंदियाणं मादगयाए, चित्तस्स य चयसयाए  
 तारिसं चित्तं आसिहिज्जणं वायगाणं दिअयम्मि  
 निम्मोइइसाए भावणाइ जग्गावणं हि अज्झप्पिअ  
 गंधस्स कज्जमत्थि । तदत्थं जइ विमारिज्जाइ,  
 ता जगस्स त्थणमंगुरयाए त्थवेसणे अज्झप्प-सत्थ  
 किं अणुत्तं करेइ? यं निअ-वक्खुणा विसयाणं  
 विसमथं किं न निहासिमो? ता भोगनिंदणे  
 अज्झप्प-सत्थं किमणुत्तं करेइ? त्थणमंगुर-  
 संतापपक्कयसाइ-भोगेसु संपडीअपिज्जं स  
 जीवणस्स अहो पाढणं, तहा अप्पसेतीअ सासयमाइस्स  
 गमावणं क्खे वि नणु करेज्जं विचयस्सज-कज्जं?  
 मणूस-जीवणत्थं त्थ-सामग्गि पाविज्जणावि मणूसो  
 अप्पविकासस्स सक्खं बीसरेज्ज, मवेज्ज य जइवाय  
 पूअणरसिमो-केरिसीयं ही दुक्ख-कहा! जीवणस्स  
 सन्दुचममायेसमुवदिसंतमिणमेक्खमेव वट्ठं पज्जथं  
 “प्राप्त्वात् सर्वकामानां परित्यागो विधिप्यते”

[पावणा सव्वकामाणं परिच्चाओ विसिस्सइ]

भोगेसु हि अप्पस्स मुच्छणमत्थि, तओ अवरि-  
मुत्थाणे तस्स विकासो । चाओ खलु अज्झप्पिई  
चिगिच्छा अत्थि । चाएण हि अप्पाणम्मि अणाद-  
कालओ संठिआण दारुणमोह-रोगाण चिगिच्छा  
भवइ । जह जह सो चिगिच्छा-पयत्तो विवड्ढइ,  
तह तह अप्पस्स आरुगं पूसइ । पुण्ण-चाएण  
य पुण्णमारुगं सिज्झइ ।

अज्झप्पस्स उवएस-करणं जेत्तिअं सरलमत्थि,  
तेत्तिअं पालणं नत्थि । कइवाहा उवएस-कुसला  
एरिसा होत्ति, जे जणसमूहं वेरग्गरसधाराए वढा-  
वेउं तीरंति; किन्तु समुक्खयाए दूरीकरणं तेसिं बहु-  
विअडं पडिभाइ । कढणं खलु सरलं, करणं पुण  
कढिणं । संनासो अज्झप्पिअ-जीवणस्स उच्चकक्खा  
अत्थि । सो महंता महंतो पुरिसत्थसज्झो मग्गो  
अत्थि । तस्सिं महामग्गे आरोहणं महावीरिअ-कज्ज-  
मत्थि । सव्वेसिं नत्थि समाण-जोगगया । अओ  
अहिगारमन्तरेण दीहर-चलणारंभगो अहो

पठेच्च चि सभवइ । उच्चकस्वागइणाय समोगयाए  
 अबसोअणमावासयं । वेरग्गप्पिम-मुहुवसुस्स  
 अज्झप्पिमकइ-मायणात्तु मणं बहुं लगइ, तत्थ तस्स  
 रसो आबेइ । तइहि संसार-मोहो तस्स नोसरइ ।  
 संसारप्पवंचे मग्गो एव स यक्कइ, पम्मसाइणवानारे  
 मंदो एव चिइइ । एरिसाईं सदाहरणाभि बहईं  
 दीसंति । अस्स कारणं मोह-दसा । सा उवसमेज्ज  
 ता अग्ग-मग्गो सरलीभवेज्ज । परंतु मोहदसाए  
 अवसरण बहु-कडिणमत्ति । एवं संते चि जगववहार  
 भूमिविहारी संसारवासी वग्गा वि स-गिइत्था  
 समस्स आवासयस्स समुच्चिमस्स वा पवहारस्स  
 बाहो न आबेइ, तइ सुयं अज्झप्पिम-मायणं  
 पिक्कासेठं, अज्झप्पिम-पट्ठणं च पोसेठं पारइ  
 अज्झप्पिअजीवणं जीविठ पमवइ । तेहिं (गिइत्थेहिं)  
 जीवणस्स सव्वं आर्यंसं सम्मत्तेण मक्खीकाऊण  
 संसारवामे वसंतेहिं पि न तारिसं संसारपवहार  
 भिच्छीमव्वं जं मणूसजीवणं निस्सारमेव गमावि  
 ज्जेज्ज । संसारवासे चि ते अप्प विवगं जग्गाबेठ,  
 अज्झप्पिम पिंति च पोसेठमरिइंति । अज्झप्पिई

वेत्ती जह जह पूसइ, तह तह गिहत्थासम-  
 गवित्तिविसया आसत्ती मंदीभवइ, तह तह य  
 अज्झप्प-जोगो अट्ठिअं विकसेइ । इत्थं भावणा-  
 विभूसिओ दिट्ठिसंपन्नो सक्कारी अप्पा अगार-  
 भूमिआए वि अज्झप्पिअ-पगइं साहेइ, जगस्स य  
 आयरिसख्वो वि होइ ।

जइ उच्चं न चडिज्जइ, तद्वावि आयरिसो उ  
 उच्चो भावणिज्जो । निम्मोह-दसा जइ न पाविज्जइ,  
 तद्ववि सो महंतो आयरिसो दिट्ठिसमुहो  
 निवेओ । सो आयरिसो जइवि आयरणम्मि न  
 ओअरेज्ज, तद्ववि तस्स चित्तणं मणणं बहुमावासयं ।  
 तस्स दिव्वमग्गस्स, ताए ईसरीअविभूईए  
 भावणाए रसिगीभव्वं । इणं पि हु सोहग्ग-इन्धं ।  
 तग्गोअरं तत्तणाण खल्ल उच्चतमं परमावासयं तत्त-  
 णाणमत्थि । तस्स अणुसीलणं जेइहं होहिइ,  
 तेइहं लाहावहं । अप्पा तेत्तिलो हल्लओ हविहिइ ।  
 अप्पिअ-सज्जाओ जावमेत्तं विकसिहिइ, तावमेत्त  
 अप्पा वीरिअसंपन्नो भविहिइ । परिणामे, अप्प-



વીરિઅમ્મિ પચરુવે ચિકસંતે મહાશુભાષો  
મોહનાસા છુટ્ટિઅ પમવિસ્સા અપ્પ-સાદનાપ  
મદંતમ્મકરિસં સાદેત્તં । એતે અ સાદણ-ચિકાસે  
પરં કદ્દ સમાગપ સંપાચિદ્દિ અણંત-સાસયં  
પરમપ્પ-મંગલં ।

અય પાયય-અજ્ઞત્તત્તાલોઓ મમ  
સક્કય-અજ્ઞત્તત્તાલોઅસ્સ [અધ્યાત્મ  
તત્ત્વાલોકસ્ય] સ્વતરમત્થિ । અવસ્સં  
સ્વલુ થેવા નૂઅણ-સિલોગા, જેસિં સક્કય  
સ્વ સક્કય-અજ્ઞત્તત્તાલોએ નત્થિ,  
एत्य कृत्यइ कृत्यइ अतराले निवेसिआ  
अत्थि । सुहिणो पढेज्ज, भावेज्ज इम  
गंथं पत्यावणा-समेअं ति भावेमाणो  
विरमइ—

કસિમ-પુણ્ણમાસી,  
ચિ સં ૧૯૯૫  
જામનયર ।

નાયવિજઓ ।



મ થકાર મુનિમહાશય



ન્યાયવિદ્યાશલ-ન્યાયવીથ  
શ્રી ન્યાયવિજયભ

# FOREWORD.

—

Nyāyatīrtha Nyāyavishārada Muni Shri Nyāyavijayaji Mahārāja, who has sung this Adhvāntarāttvāloka, and who has written many other books, is a pious Jain Monk of erudite scholarship I have had the good fortune of coming in contact with this great soul and all the while I have been impressed with his brilliant genius and nobleness of mind He has sacrificed the pleasures of his life for the sacred cause of Religion—Religion not in its narrow compass, but in its widest extent, and in its true essence His religious views are very liberal and far from being sectarian and hence appeal to the hearts of people, belonging to different sects He discards all the paraphernalia of Religion, and interprets it as one that links together by an immortal chain, the hearts of people at large He has resorted to this saintly life, it seems, as a consequence of some inward call of heart incapable of

being resisted. The book named *Dinākrandanam* [The wallings of the helpless] is eloquent of the surges and tumult of his heart and his exhortations to God penned by him in that valuable work, are symbolic of the warbling stream of sympathy and feelings of piety running in the innermost recesses of his heart.

He has a very high capacity of delivering public lectures in a homely and convincing style. Whenever he proceeds to the rostrum to deliver a lecture he is so highly inspired and transported with joy at having to deliver the sacred message of God that he forgets himself and his limbs keep time with the tunes of his heart. This is largely responsible for the ineffaceable stamp he leaves on the minds of the audience.

His religious tolerance exposes his translucent heart and gathers round him many an admirer (both western and eastern). He freely mingles with the students as evidenced by his advice to the students, written in Sanskrit verses, during his stay for four months.

at Bombay, and instills knowledge into their minds. It is this affability of heart, this dignified simplicity, this magnanimity of mind, this rich learning, that makes others bow their heads before him in deep reverence.

His mastery over the difficult Sanskrita and Prākṛita languages, is indeed laudable. The Jain monks deserve a great deal of credit in keeping these languages alive and the worthy Muni Shri has fairly contributed to the Sanskrita literature by his compositions. This Prākṛita composition is a work of great genius and highly bewitching the hearts of the Prākṛita-knowing reader.

He is an author of many books of which his वीर-विभूति, दीनाक्रन्दनम् and this अध्यात्म-तत्त्वालोकः, are of out-standing merits and are valuable treasures. In his वीर-विभूति he has paid a glowing tribute to Lord Mahāvira and this nice booklet should claim a front place in the library of every student fond of literature.

This Adhyātmātattvāloka is composed in Prākṛita, in the present edition, and also in Sanskrita in the previous editions. He has

also undergone the trouble of gracing this work by translations into English and Gujarati and the readers are largely helped by these translations.

Poetry is the soul of literature and the Mun Shri has marvellously got hold of this soul. His verses are bedecked with simplicity coupled with dignity. The smooth and unchecked flow of his poetry is really charming and fascinates the readers. It is an echo of the rumblings of his heart. Every verse slides forth to another in an unbroken link. His heart flings a word and the word easily settles itself in a beautiful rhyme.

In the foregoing Sanskrit-Gujarati edition he has written an exhaustive preface in Gujarati. The readers of this book will find a Prākṛita translation of this preface in the present edition. It is an intelligent summary of his philosophical ideas. Man, as he says, is steeped in deep ignorance and hankers after material happiness. He is, so to say, raising delusion to pass it his farm and does not realize the true form of happiness. He is at his wit's end to find out where the real and

abiding happiness resides There is no peace without the purification of the soul and the latter can only be achieved by pious conduct Man has to keep at bay the implacable foes like Lust, Pride, Anger and Avarice He lays special stress on this pious conduct and by a logical chain of arguments, hammers out the truth that 'A well behaved infidel far surpasses a man of faith, divested of pious conduct' Society stands unshaken on the rock of this eternal truth, contained in Sadāchāra

The pinnacle of man's glory lies in the development of the soul, the effulgent being with its all ambient rays The soul is an entity distinct from all the material world The Munī Shri has clearly brought to light the mingled though truly separate, existence of soul The senses perform their functions, but their manipulation rests entirely with this supreme being in the body

With the realization of this soul, man understands, as he says, the theory of Re birth He has lucidly expounded this theory He has also analysed life into its various aspects and



holds out an immaculate mirror to life. He tries to render the impervious pervious by a smooth flow of arguments.

He does not believe in the word accident and dives deep into its reason arriving at the conclusion that Every effect has a cause. He advises all to go on doing good deeds, because the accumulation of good deeds is sure to blaze forth at the proper time.

He lively endorses the view that the non-acceptance of soul re-birth and the existence of God, would plunge the world into the bottomless ocean of chaos. In such a state the very life itself would be stripped of all its pleasures and encircled by the untransgressable sea of dismay and disappointment.

Ultimately he finishes his preface by exhorting the readers to always look up to the sky : i. e. they should place their ideal high. The poem Andrea Del Sarto of the well known poet Browning compares favourably with this. The painter in this poem says:—

" Ah ! but a man's reach should exceed his grasp or what's a heaven for ? "

To come to the text proper, the Muni Shri has divided this composition into eight chapters, and they are arranged like the rungs of a ladder to reach the goal of Absolution. The first chapter is devoted to आत्मजागृति or संवोहणा—the awakening of the soul. The second chapter deals with पूर्वसेवा which consists of devotion or attachment to preceptors, parents, elders and God, etc., and is a step to the elevation of the self. In the third chapter on अष्टांगयोग he distinguishes between the सकर्मक and अकर्मक souls and explains the eight steps to Yoga.

He advises man to bridle his mind, speech and actions and to keep himself away from malpractices. He vehemently points out that man must preserve celibacy which is the soul of man's development. Without this, a man will ever be rotting in the weltering pool of misery. The fourth chapter preaches कपायजय—

the conquering of all passions. Man should rise head and shoulders above these passions, and should not be allured by their tempting waters. These are his veritable foes and he has got to conquer them for obtaining absolute liberation. The fifth chapter named **ध्यान-सामग्री** speaks of the restraining or subduing of the fickle mind for the sake of meditation. The mind is difficult to be checked like the wind. Still howsoever by constant and proper practice this can be achieved. Easiness of mind and meditation are interdependent. In the sixth chapter on **ध्यानसिद्धि** he discusses on the various kinds of **ध्यान**. Feelings play an important part in **ध्यानसिद्धि**, and one who has cultivated the feelings, mentioned in the chapter attains to a high level. The seventh chapter is devoted to **योगशेखरी**. It treats the difficult subject of **योग** comprehensively and points out the different modes of **योग**. The highest progress of Yoga leads the soul to a point from where it never goes down. The last chapter **अष्टांग-शिक्षा**

is replete with fervent appeals to men, emanating from the pious and benevolent heart of this sage. He sounds a warning to those who are slumbering in ignorance, to rise and perceive the truth held out by Great men. All are not gifted with equal powers, yet there must be a deliberate and sincere attempt on the part of all to step to the path that leads to the uplift of the soul. Universal Love, indeed, takes a man to the path of absolution. This love not only benefits the man himself but also the whole world.

To conclude, this book is a compendium of the older teachings, written with fresh energy and deep insight. This work will, therefore, be a great treasure to the Prakṛita literature, and should be studied by all the Prakṛita—students. All honour to such poets, philosophers and sages who acquit themselves creditably of the sacred responsibilities imposed on them and save the world from going to its rack and ruin! All honour to such divine persons who put in black and white their ideas refined by their experience and thus

replenish the general stock of knowledge !  
 All honour to these personalities that shed their  
 blissful lustre over all that happen to fall in  
 their orbit directly or indirectly !

Jamnagar	}	M R TRIVEDI
13 th. November		B A A
1938		High School Teacher

# SOME IMPRESSIONS.

*The modest author (Muni Mahārāja Nyāyavijayaji) in the concluding Shloka, claims to be possessed of no more than a smattering of knowledge. But the success which has attended his efforts in presenting so difficult and abstruse a subject in graceful and easy flowing Sanskrit verse, shows not only the author's great proficiency in Sanskrit but also his long and close intimacy with the subject*

**Natvarlal Maneklal Surti,**

**B A LL B ,**

**City Magistrate, Bhavnagar.**

*I have full confidence in the fact that whatever is projected from the mind and heart of so illustrious an author as Muni Mahārāja Nyāyavijayaji, must have that perfection which his deep learning and high moral conception of life guarantee. All throughout the work there breathes a spirit of toleration a rare virtue amongst religious controversialists*

*The author has undoubtedly realised that a religion is after all a means to an end and the end is God the Truth the Absolute the Brahma the Final Cause the Jina or whatever name we assign to that final spiritual condition which we try to attain. In the fundamental identity of all religions we must seek our refuge if we desire to advance spiritually.*

**Tribhuvandas K. Trivedi**

**Dewan, Bhavnagar State.**

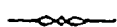
*Indeed I have had many opportunities of coming into close contact with this great soul and I have learnt how to respect one who has embraced cheerfully all the miseries of life in order that others may enjoy happiness. A few such eminent saints a few such torch-bearers of light will keep up the reputation of any country as the greatest home of piety righteousness and virtue.*

**B. Bhattāchārya,**

**M. A. Ph. D.**

**Director Oriental Institute Baroda.**

# विजय-मंतो ।



सुनिच्छिओ रे ! विसयाण चाओ

वज्जेहि तग्हा सयमंव तुं ते ।

ते वज्जमाणा तुह आवयाए

चत्ता सयं ते पुण सपयाए ॥ १ ॥

अमू वीरो णूण महसमर-खित्त जयइ जो

अमू वीरो कंठीरव-वह-महोयं वहइ जो ।

स वीरो वीराण परमिह समत्ते वि भुवणे

निअऽक्खग्गामं जो जयइ परमप्पाण-यलओ ॥ २ ॥

जिणेहिसे तुं जइ नो कसाए

जिणेहिसे तेहि तुमं खरेहि ।

कसाय-जेउस्स तवोन्नयत्तं

कसाय-वस्सस्स य दुग्गयत्तं ॥ ३ ॥

नायविजओ ।



# सुद्धि-पत्र ।



असुद्धं	सुद्धं	पिठ	सिम्भोग-पायका
अरण	अरण	६	१२-३
बि	पि	२४	४७-१
	"	२६	०-३
तपस्ते	तपस्ते	२६	११-४
परि	पर	३८	७४-४
उत्तप्य	उत्तप्य	५०	९१-३
बि	पि	५४	१०५-१
सुय	सुय	१४	१८-१
हि	हि	११०	५१-४
सर-कोसे-			
महाय	महाय	पिठ ११	फेरी १२

## किंचि सूअणं ।

पारंभे एत्थ 'मयो,' 'द्विअये' आइ-पओगेसु  
ए-ओ सरा 'य'-आवरिआ आगया, किंतु  
अवण्ण-भिन्न-सरा 'य'-अणावरिआ-नग्गा एव  
सोहेज्ज ।

ए-ओ सराण पच्छा 'अ'-लोवख्वसंधी पुव्व-  
पायय-गंथेसु वि उवळ्वभड, तयणुसारेण एत्थावि  
आइम-पयरणदुगे केसुड पओगेसु दीसइ, परंतु  
तम्मसंधि-अकरणमेव सुदरं ।

पढमेसु वेसु पयरणेसु एत्थ थेव-पओगेसु सर-  
पच्छा 'च'-पओगो आगओ; किंतु सर-पच्छा  
जहोचिअं 'अ'-पओगो अह्व 'य'-पओगो  
सोहेज्ज; 'च'-पओगो उ अणुस्सार-पच्छा  
सुंदरो ।

संसोदणिज्जं जं किंचि एत्थ पावेज्ज कोविआ ।  
अवस्स मे निवेएज्ज, इअ पत्थेमि संजलिं ॥

नायविजओ ।

# विसयक्रमो ।

पृष्ठको

पहम-पररण	<u>संयोद्ध्या</u> ।	
	[Spiritual Instruction]	१
पीथ-पररण	<u>पुण्य-सेवा</u> ।	
	[Preliminaries of Yoga]	११
तीम-पररण	<u>अष्टांगयोगो</u> ।	
	[Eight stages of Yoga]	८५
चोत्य-पररण	<u>कसाय-जमो</u> ।	
	[Victory over passions]	११९
पंचम-पररण	<u>ज्ञान-साममी</u> ।	
	[Requisites for Meditation]	२०३
छट्-पररण	<u>माय-सिद्धी</u> ।	
	[Success In Concentration]	२२५
सत्तम-पररण	<u>योगस्तेषी</u> ।	
	[Various kinds of Yoga]	२४५
अष्टम-पररण	<u>अंतिम-सिफा</u> ।	
	[Last Word]	२५७

अज्झत्तत्तालोओ ।

# विसयक्रमो ।

पिंडको

पदम-पर्यणं	<u>संचोदना</u> ।	
	[Spiritual Instruction]	१
धीम-पर्यणं	<u>पुण्य-सेवा</u> ।	
	[Preliminaries of Yoga]	११
तीम-पर्यणं	<u>अष्टांगयोगो</u> ।	
	[Eight stages of Yoga]	८१
चोत्थ-पर्यणं	<u>कसाय-जयो</u> ।	
	[Victory over passions]	११९
पंचम-पर्यणं	<u>ज्ञान-सामग्री</u> ।	
	[Requisites for Meditation]	२३
छट्ठ-पर्यणं	<u>भाष-सिद्धी</u> ।	
	[Success in Concentration]	२२५
सप्तम-पर्यणं	<u>योगस्तेषी</u> ।	
	[Various kinds of Yoga]	२४५
अष्टम-पर्यणं	<u>अंतिम-सिफणा</u> ।	
	[Last Word]	२५७

पढमं पचरणं ।

संवेहणा ।



1

My three fold salutation to the Higher Souls who drank deep of the spiritual nectar imperceptible to senses and overcame the poison of Karma accumulating from time immemorial

2

Proficiency in scriptures is of no avail, eloquence proves harmful and physical sciences come to naught, if the spiritual ambrosia be not tasted

3

Indeed the sole object of knowledge, devotion, austerity and religious rites, is the illumination of the soul by the removal of all the internal impurities with the help of deep concentration of mind

4

Meditation, silence, penances and sacred ceremonies, if not practised with a view to self—realization, will not be productive of good result Those efforts are commendable, that are directed towards [the attainment of] the goal



१

अमृतप्यवेकसमपयससाम्

पिप्पा कवेहय विसं हणीज ।

अभादकम्मप्यचयप्यर्थं चे

तिहा पवदे अदयं परप्पा ॥

२

हयं दहा सत्यविसाग्यसं

अवत्यईक य गिरापदुर्ध ।

विष्णाणवेइत्तमवत्यर्थं च

मासादमोअमृतपुहारसो चे ॥

३

माप्यस्त भरीम क्रिया-तयार्थं

पयोअर्थं वडूर पक्कमर्थ ।

मणस्तमाहीम असेसदीस-

विसोहप्पा अप्यगुणप्यगासो ॥

४

शार्थं च मोर्धं च तयो क्रिया च

ममृतमग्गाहिमुदीहवेगजा ।

न होअ कम्मप्यनिषयण ता

सुत्ता हि अक्काहिमुदी पडत्ती ॥

## 5

In this very formidable Kaliyuga it is a rare and fortunate being alone that attains Adhyātma [ the spiritual life ] difficult of attainment, which is like an island in ocean, a fruitbearing tree in a desert, a lamp during night or a hearth in winter

## 6

The resplendent spiritual grandeur is the vanquisher of the old age, annihilator of death, consumer of all diseases, conflagration to the seed of the tree of birth and death, and the instrument of limitless knowledge

## 7

Before the neverfailing shafts of Cupid, even austerities are rendered vulnerable, but surely they prove blunt—take no effect on mind armoured with spiritual light

## 8

With the pouring down of the shower of Adhyātma [ spiritual light ], the seed of Yoga takes root in the barren mind, sprouts of merit shoot forth in abundance and everywhere quietude reigns

१

बीव समुद्रमि तर्द मरुमि  
 बीव मिसाप अगणि हिम य ।  
 काळे कराळे सारु दुराव  
 अश्वत्थतत्तं बहुभगधमो ॥

२

ऊय ऊय मरुत्त मिष्णू  
 रायस्वामी अहितामयार्ज ।  
 अम्मदुबीअमि-अपतविग्गा-  
 निम्मापमच्छप्पमहापिमुर्ह ॥

३

ते वम्महस्सावि सरा पर्वडा  
 छिदाळो होर ठवो बि जेहि ।  
 अश्वत्थवम्मापिहिण उ चित्ते  
 सुनिष्पिण्णं कोण्डइसं वयंति ॥

८

वासमि अश्वत्थिमपाठसस्स  
 मणत्थळ पूसा जोग बीम ।  
 पुण्यदुरा निम्मापुण्यसति  
 सत्त्वत्प संती उपागमय य ॥

9

When spiritual light shines resplendent in the city of mind, how can there be any room for the darkness of ignorance? The mire of desires dries up and the thieves of moral uncleanness flee away

10

The person with no yearning after the spiritual moonlight productive of nectarlike blissful concentration, lives to no purpose, like a beast though endowed with the form of man

11

Fearless treads, in the three worlds, the man who wields the very sharp weapon of Spiritual Light. He, self—dependent, always remains enjoying unsurpassed happiness of peace

12

Words fail to describe the elixir of Spiritual Knowledge which emancipated even those wretched beings who, by the perpetration of monstrous sins, brought on themselves endless miseries

९

अथ-सुग्री पसरंततेष

मन्युष्य परिमासमाप्ते ।

कतो तमो सुख भोग-पक्षे

सिन्धे स्थायति कथाप-चोर ॥

१०

मार्गपुण्य च सुखं समाधिं

अथ-अन्तरं पश्यमाप्ते ।

न यस्तु चित्तमिच्छिदाप्तिमाप्ति

पक्षे निरुद्धं स मोक्षमा ॥

११

मोक्षपुण्यं च सुखं सुखं

मन्युष्य तस्तु सुखं तिष्ठते ।

स अप्यर्ततो विदुषं निरुद्धं

अनुत्तरं सति-सुखं रमते ॥

१२

काळं पाषाणि विमीक्षन्नि

मोक्षपुण्यं सुखं तिष्ठते ।

अ तारिष्यन्नुदरं वि कप्ति

अथ-अन्तरं पश्यमाप्ते ।

9

When spiritual light shines resplendent  
in the city of mind, how can there be any  
room for the darkness of ignorance ? The mire  
of desires dries up and the thieves of moral  
uncleanliness flee away

10

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Spiritual Knowledge which emancipated even  
those wretched beings who, by the perpetration  
of monstrous sins, brought on themselves  
endless miseries.

१३

शुभं धर्मं च निभस्तस्य  
तद्वत्तु धर्मं च भवन्तु ।  
अश्वत्थस्तोत्रं च सुखाय  
सिद्धीं सुखं यः कुरुते ॥

१४

कर्मणि च सत्यं च धर्मं  
नृणां च सुखं च धर्मं ।  
सिद्धं च धर्मं च धर्मं च  
न कुरुते धर्मं च धर्मं ॥

१५

अथा च कर्मो च धर्मो च धर्मं  
सुखं च धर्मं च धर्मं च धर्मं ।  
धर्मं च धर्मं च धर्मं च धर्मं  
सुखं च धर्मं च धर्मं च धर्मं ॥

१६

अथा च धर्मो च धर्मो च धर्मं  
धर्मं च धर्मं च धर्मं च धर्मं ।  
धर्मं च धर्मं च धर्मं च धर्मं  
धर्मं च धर्मं च धर्मं च धर्मं ॥

13

With the propitiation of the supreme Lord अध्यात्म, what Siddhis and Labdhis are not within the reach of one whose mind is concentrated on the real nature of soul and who is disinterested as regards worldly phenomenon

14

He, who has attained high equanimity knowing all the worldly phenomenon goaded by karmic forces, is neither pleased nor displeased whether extremely eulogized or censured

15

After careful and thorough investigation, [our] mind should be firm in the conviction of soul, actions [Karmas], next world and Salvation and means leading to its attainment

16

Super sensual objects are ever beyond the power of perception of men with physical senses or imperfect knowledge, but they are realized in their true nature by the righteous with the help of the advice of those that are endowed with superphysical knowledge



१७

सुखण्णत्तं अद्विसप्पिज्जण

अमूढविहीम करिखण अ ।

पिग्गेदि अज्जणमुदीरिम् तं

चिन्ध पयुग्गाह वसाअ एम ॥

१८

कल्लाणमूर्म किमपीह पोत्तुं

घोसहृडत्पात्मणीमवामि ।

आण्णदऽज्जण्यनगाहिरोहं

निपोहदेष हिजयण मिता । ॥

१९

पुण्णणहाया गय्मा विसिद्धो

संरखण माणुसअम्मओगो ।

सयासया त सहसीकुम्भंति

सण्णानमो सादिम अप्पयित्तं ॥

२०

वेहा जज्जता गदिआ र्मिज

जीयण माहावरणाऽऽक्खिण ।

मोहम्स सत्ते कलु देहओगो

देह च सत्ते पुण एव बुक्खा ॥

17

The wise define Adhyātma as everything that is done clearly keeping in view the unsullied nature of soul It is the very characteristic of the enlightened state

18

Here I am eager to say something auspicious Listen, O dear friends! with an attentive heart, if you desire to reach the highest summit of Adhyātma

19

The excellent human birth, the best of all lives, is the result of the great power of meritorious deeds The wise turn their lives to advantage by the purification of their own conduct with the help of good knowledge

20

The phenomenal soul being overpowered by ignorance, took innumerable births, infatuation leads to the attainment of bodies from which proceed miseries

२१

सरीरिणो जम्म-अय-मईण

बुद्धाणि सत्थाणुमवा वपसि ।

रोगाएहमाणि पुणो बह्वणि

भवम्पुरासिम्मि मयद्धरम्मि ॥

२२

तम्हा पुणो जम्मनिक्कम्मण्ह

मोह हवेइं सुअणा अपसि ।

मोहो हि संसार-महाअयस्स

अम्मो समत्तासुइयत्तकीअं ॥

२३

अप्पे वि दोसा पम्वंति मोहा

मोहस्स नासे मदि तण्णपाये ।

इएवेवमअण्णगियअरसं

मणसिणोअत्तद्धरणे निमसि ॥

२४

मरी अरुतो मवचक्कयाडे

मुग्धीअ मोगा बहुसो बहुता ।

तहादि ठिप्ति अणपो इयाणि

मणूसमोगेसु गवेस्सए सं ॥

## 21

It is evident from scriptures and experience that the birth old age, and death of a living being, are full of miseries Moreover, there are many perils arising from diseases and the like in this dreadful ocean of worldly life

## 22

Consequently to avoid the recurrence of birth, the wise try to destroy illusory attachment, because it [ only ] is the root of all sufferings and the main prop of the gigantic world building

## 23

Delusion is the source of all vices, the former being destroyed, the latter cease to develop, so the wise [ always ] bear in their minds this—the secret of Spiritual Knowledge

## 24

The phenomenal soul wandering in the world revolution has enjoyed many times various kinds of worldly pleasures, still he, not being satisfied, is now feverishly hankering after human enjoyments

२१

पाप्मेन रिचीच्छरेणे यि पादो-

पासिस्व तिण्यो सरिसो न अस्त ।

तप्यमाभागत्विभभाठविन्दु-

पाप्मेण हि तस्व दिवेच्च रिची ! ॥

२२

पारं सपंमूयमजम्बुहिस्त

ओयंसिण्यो पाविग्मीसरा वि ।

अपापतिग्माभारत्तारस्त

उत्संयमे अहम्य वईति ॥

२३

अकाङ्क्षमूयमजम्बुहिस्त

न पुष्पार्हं पुष्पार्हमेवमेव ।

तन्हाभिरास्येवगपापगासं

संतोसणामं रयण अणगं ॥

२४

न तं सुहं अतिथि घराघरायं

न वा सुपाय न पुरम्बपाय ।

अस्मि सुहं सुहमण्यपाय

महाणुभावा समय कर्त्तति ॥

25

When his thirst has not been quenched, even though he has drunk and exhausted the whole ocean, can he ever be satisfied with a drop of water standing on the top of a blade of grass ?

26

Even those gifted with indomitable energy who can cross over the great ocean called Svayambhuramana, are too feeble to cross the unfathomable ocean of desires

27

The sovereignty of the whole world is not unattainable, but the only thing difficult of attainment is the jewel like and invaluable contentment which finds scope only after the cessation of all desires

28

The happiness having contentment for its origin in which the wise pass their time, is beyond the reach of even kings, gods and Indras

२९

कामुष्ण्यं जं सुहमतिष्य शोष  
 दिष्यं च पुन्दारय-आमस्यमि ।  
 विष्णु-सुपक्षस्स पुरो न किञ्चि  
 लखोअतअण्य सरसुणो तं ॥

३०

इहतिष्य को काम अहिं करित्ता  
 यय ममत्तं सुदिष्यो इवेया ! ।  
 सय्ये वि मोहायरणेहि पुत्ता  
 सगम्म को क महिम कुणेया ! ॥

३१

सय्य वि सण्दास्तयिमा अगम्मि  
 सपकेअ को कस्स समे पवाठं ! ।  
 कीरअ संबंधयिदी वि केण !  
 फळापहो कय्य माह अम्हा ॥

३२

सय्य पराहीणवसा इहतिष्य  
 को कं सठत्तं पमवअ काउ ।  
 सयं दखिहो हि कइ समण्यो  
 दमअ काउ सिरिमन्तमय ! ॥

29

The happiness arising from worldly pleasures in this world and also the heavenly happiness are decidedly much inferior to that derived from the total cessation of desires, just as the light of a fire fly to that of the Sun

30

There is nobody in this world with whom we can identify ourselves and ever continue our friendship, and can make ourselves happy, when all are under the potent influence of illusion [Moha], who can, with the association of whom, achieve self—interest [spiritual good]

31

All being heated by the fire of desires, none is capable of making others peaceful, there being no possibility of reciprocal relation, with whom can we bring out friendly association ?

32

None being master of himself, who can then liberate others ? How can one, himself poverty stricken make others rich ?



३३

सप्यो ञ्णो सत्पणुमघचिच्चो

सत्था य सम्बण्णपिही समग्गा ।

पम्मण्यविस्स स एव तेस्सं

सत्थे समत्ते अह ! को णु कस्स ! ॥

३४

अरसत्थि वित्तं पारं तईआ

माउळ्ळमो होति अथा समग्गा ।

इअहिइओगे पुण्य म्मापरा बि

पण्णुहा होअ सही पिआ बि ॥

३५

पिआ य माआ य सद्धोअपाई

सम्भं ह कम्मण्णुरण्यण्णुअं ।

अवत्थपरां अयि संगअवधं

अञ्जण्यमो अण्यण्यं मुणेह ॥

३६

म वत्थुमो कस्सह को वि अत्थि

बिइअ मोहा बहए अण्योऽयं ।

अञ्जण्यविहीअ विचित्तण्यमि

मसंअ निस्साएमिणं समग्गा ॥

33

Self—interest governs all minds, all friendly relations are due to it It alone feeds love as oil, the light When once the interest ceases, the bond of union surely breaks

34

All persons become servile dependents, importunately soliciting favours of him who is the possessor of immense wealth But when he is reduced to poverty, even his own brother or even an intimate friend is loath to look at him

35

The relation of father, mother, brother, sister and friend arises from the working of Karma, but the ignorant attribute such relationships, though unreal, to soul

36

In the whole phenomenal world, nobody is really related with another In vain does this world trouble itself painfully out of illusory attachment If one judges from the standpoint of spiritual wisdom, one would be convinced of the unsubstantiality of all objects

२७

महासुखाऽऽयमसुखाभयार्ह

जं वसुविहीनं विषुक्तमार्गं- ।

मार्हं समोप्यहं तमेष वार्ष्णे

वरमासच्छिष्टं पुनः संसरण्या ॥

३८

मरीच्य पाणिभ्रमिनिस्तज्ज्वलं

मयो जहा घापरं तिष्यतिष्ठो ।

मोहा सुहृत्तेषु तदा भुजेऽर्धं

घातंति मोक्षेण तर्हि मनुष्या ॥

३९

कण्ठूरिमासोऽहं सुखं च मो

मिगो जहा घापरं तच्चिमितं ।

आप्याहं णो तं पुनः सोमरत्नं

पाणी तदा सोपकण्ठ्य सुहृत्तः ॥

४०

पुष्पं च-ममृष्य-वरं च-संज्ञा-

नतेषु संज्ञिषु अत्य-सन्धे ।

होतं विचिंतं इह वेसरिस्तं

कहिं वयं विरससिमो फल्ये ! ॥

37

Palatial buildings, gardens [pleasure grounds], beautiful-eyed ladies, etc, if viewed from the phenomenal standpoint, fetter the mind, but the same things viewed from the spiritual standpoint, bring on the glory of disattachment

38

As a very thirsty deer runs after mirage, deluded by the illusion of water; so this creature, taking worldly pleasures to be real happiness, strives for them

39

Just as a deer, being strongly attracted by the fragrance of musk, wanders here and there for its acquisition and does not know it to be in its own navel, in the same way a stupid person makes ineffectual exertions for happiness, but does not know that his inner self is full of bliss

40

In the morning, at noon, in the afternoon, in the evening and at night all objects of the world undergo changes What then should be the object of our trust?

४१

मोपादिमो यस्य समो यि संगो  
 मयं पसंताण तनूधरार्थ ।  
 समायस्मिन् परमार्थरूपं  
 चिरय-संनयमुपिबलमे किं ? ॥

४२

कस्तस्यि भारी तपसा य कस्त  
 कस्तस्यि मिता पिमरा य कस्त ? ।  
 गन्तव्यमकस्त परस्य इतो,  
 सन्धि परं होच्छद् पुण्य-पार्य ॥

४३

समुद्रमग्न गिरिजो गुहाय  
 पायस्त्र्येने तिमसास्त्र्ये वा ।  
 कर्हि वि गच्छन् न मण्डुना तु  
 हवन् गुप्तो तिग्मपण्डितो ॥

४४

स-भोय-उर्याग्नि-विम्मापीर ।  
 वन्दारया जे निबई मिसीदा ।  
 नासीम मूमइसमंगण्ठ  
 जस्त गया ते मबि रिताहत्या ॥

41

The whole [phenomenal] relationship is superimposed on all human beings Why do you, then, disregard the real and natural relationship based upon the Knowledge of soul?

42

Whose is the wife, whose is the son, whose is the friend and whose are the parents? Oh, man! You singly have to go accompanied by [only] merit and demerit

43

Wherever one may go either to the interior of the ocean, or to the caverns in mountains, or to the nether worlds or to the abode of gods, he will not remain concealed from the god of death, the mightiest in all the three worlds

44

Even the sovereign kings who dissipated the forces of the excellent warriors of the world by dint of their mighty arms, and who once supremely ruled the terrestrial globe, left this world indeed with empty hands

४१

बीसु असो जाण वसुम्भराय  
 गाही नितावस्थामोहसुम्भो ।  
 महामुभा ते वि दया अमेष  
 धायाय वन्क सहसा पतुत्ता ॥

४२

महास्योऽय ष सिरीनिहीमा  
 इणं पिया एस परिच्छयो ष ।  
 हाठ्य एव हरिसेह ओमो  
 न किंचि अण्छीण निमिच्छने तु ॥

४३

सुदास्ये आबस-अन्तकाले  
 मोत्तु धिडत्तं वि महाबुद्धिं ।  
 अर्थं तहा वेह-निकेयणाई  
 घम्मो ष होही गमणे सदायो ॥

४८

इमं वैदेण कुण्हेदिसे अं  
 पुण्णं तमघत्थ मवै सदायो- ।  
 गमिस्समाणस्स हवद्विप ते  
 कुटुम्भो भगठमो वि किन्तु ॥

45

Even the paramount kings whose glory bright like the rays of the moon, was sung everywhere on this earth, were struck by the god of death, and to be prostrate on the grounds with their distorted faces

46

Man becomes elated with the thought of the palace, the treasure, the beauties and the retinue, but once the eyes are closed, they are no more

47

At the horrible time of death, when having forsaken the wealth acquired with great troubles, and the body and the houses etc , one departs, धर्म [meritorious deeds] alone, if performed, will be helpful to him

48

Whatever good deeds you will perform here, will alone accompany you to the next world, but none of your belongings will be of avail to you when departing [to the next world]



५९

अग्न्यर्थं सयत्नं अस्तार

मात्रं काळं मर्णं धिरे च ।

चित्तेहि अस्तारवर्णिमं सृष्टं

कल्याणसत्ताद्वयमतिथिं कल्पे ॥

५०

को होर जीवस्तु सारण्यमूढो

दुहिस्तु पादस्थसम्मि धोपे ।

धर्मं सारण्यं वि एवमस्तु नो

दुष्कृतोसई तस्मै अयम्नि नतिथि ॥

५१

ससाध्यामिह हि गमायो

सर्वस्य धर्मोपपत्तं जिनो ये ।

न तस्मै दुष्कृतोपपत्तयासो

तमो तपन्ते तद्विनिमं कस्तो ॥

५२

मात्रं पूतं धिरे पाद

मात्रं धीरे सिद्धिस्तु च - ।

मित्रं धर्मोपपत्तमिह गमायो

न संपद्ये तद्वि निरापराध ॥

49

Ponder deeply upon the matter—in what does the spiritual good lie, knowing the whole world to be unsubstantial and abandoning the fickleness of mind

50

There is no helpful resort in this perplexed world to an embodied soul exposed to miseries. If Dharma, the sole refuge, be not resorted to, nothing else can relieve him of the distress—there is no medicine for him in the world

51

There is no scope for miseries, when the embodied soul scorched by the conflagration of the worldly existence, resorts to the pleasure garden of धर्म [meritorious deeds]. Of what significance is darkness when the sun shines?

52

Religious duty, if discharged properly, rears the embodied soul like a mother, protects him like a father, loves him like a brother and consoles him like a friend, consequently it does not deserve to be disregarded

५३

सामिद्धि-वासिद्धि-सुबोह-रम्म

अम्मं उबघाणुहवेति सम्मं ।

अस्साणुम्मावणं तमेव धम्मं

अविक्खसे चे न इणं सुक्कम्म ॥

५४

आइति धम्मस्स फलं तु स्मेआ

साइति णो तं पुण आपरिण ! ।

मइति पावस्स फलं न आइ

वइति तरसापरिणे तु सत्ति ! ॥

५५

फळाणि अम्मस्स सिद्धिग्गिरे चे

संरक्खणं तस्स विद्येअमं व ।

एवं च कम्मं सुहसंगमत्थं

न धम्मरक्खं दुग्गिरे सुक्कमा ॥

५६

सुहस्स मूळं छिर अत्थि धम्मो

छिन्ने च मूळे फलसम्मयो को ! ।

आरुहसाहाविजिक्खित्तं तं

मोत्तूणं धम्मं सुहमेवणं अ ॥

53

It is not proper if you disregard Dharma, which has bestowed upon you birth beautified by wealth, fame and good knowledge, or by dint of which you enjoy happiness acquiring all of these

54

All desire to reap the fruit of merit [Dharma], but they do not perform it with interest ! All are willing to repudiate sin, but they are ever intent upon committing it !

55

If mangoes are desired, the mango tree must be reared In the same way, if happiness is to be attained, it is necessary to perform Dharma which the ignorant do not do

56

Dharma is the root of happiness If the root be cut off, you cannot reap the fruits To be engrossed in pleasures without caring for Dharma, is in itself equivalent to lop off the branch, on which you are sitting

५७

पोम्मतिथि विगुणवळा, अपिद्ध-  
 कुम्मव्व देहो, सिमिप्पव्व सङ्गा ।  
 मण्णू पुणो समिद्धिओ पित्तप्पो  
 इवञ्च ता धम्मनिहित्तचित्तो ॥

५८

पोस तहाऽऽकर्णं बडस्स  
 क्वञ्च सया कम्मवसे विव्वसं ।  
 परंतु माऽऽओ सि इहं तयहे  
 अयध्वमात्ताह असोममण्णो ॥

५९

मुत्तापि मुत्तापि सुरोमगापि  
 पीमापि पीमाणि एसम्मुमाणि ।  
 बार्हि सरीरं ऊत्ता चित्ता  
 ताहे शु केरिष्णविरुक्कपाई ! ॥

६०

एसापणं सेवड सप्पया वि  
 मुण्णोउ वा पोद्धिममोमयाई ।  
 तहावि मस्सेज्ज न देह-कुम्मं  
 मयावसेचीमवणस्सदाओ ॥

57

Wealth is fickle like lightning, body is ephemeral like an unbaked earthen pot, associations are momentary like a dream and the ghost of death is at hand, therefore one should be devoted to Dharma

58

You ever enjoy pleasures by nourishing and embellishing your body But you have not come here for that purpose Abandoning delicacy discharge your duty

59

Think about the foul transformation the objects undergo, when they are thrown out of the body—the very objects once enjoyed as palatable dishes and extra-ordinarily flavoured drinks

60

Even you may resort to medicinal compounds serving as elixir vitæ and tonics, yet the physical [jarlike] frame can never be made to acquire immunity from destruction

६१

रोगेहि देहं कसिभे मविस्त  
 मत्तो ज्ञो अमृतरिबसु तेसु ।  
 ते पायहीदोति ज्ञया बहिस्ता  
 हीप्सापणो पास्तार पुण्ड्रमेघ ॥

६२

पम्मुक्कमोहीमबिक्कण देह  
 मणस्सुक्किस्सीकरणे ज्ञयेखा ।  
 न देहसोहे पुरिसत्थसिम्मी  
 चित्ते तु सुये पुरिसत्थसिम्मी ॥

६३

अज्जत्थ मोक्खाउ न बत्थयं सं  
 देह न तस्सादणमत्थि कम्भ ।  
 अमुं मुमुक्खुस्स सिबोवमोणिं ।  
 अमुं पुमुक्खुस्स मवोवमोणिं ॥

६४

इमा सरीय विहवा मय्यार्य  
 धारं अस्तारा अद्विसंजसे चे ।  
 परोवयारा कुण सोवयारं  
 मणस्स मोत्तुं विचियं अणत्थं ॥

61

The physical body of creatures is the repository of diseases. As long as they are hidden inside, one remains blind with lustful passions. When once they become manifest, the wretched person of dejected look, sees nothing else but misery everywhere.

62

So disattach yourself from body and apply yourself to the purification of mind. The real object of manly effort is the purification of mind, and not that of the body.

63

There is no real happiness in any other place except in the final Emancipation (मोक्ष). And physical body is the external instrument of it [Moksha]. To a person desirous of Emancipation, this body is helpful to Moksha, while to a person desirous of worldly pleasures, it is helpful to Samsār [the transmigratory cycle].

64

If you desire to have something substantial from this unsubstantial body, the receptacle of impurities, achieve self-benefit through benevolence to others, abandoning the narrowness of mind,



६१

जेजेय देहेण विवेगहीणा  
 संसारपीअस्स कुब्भति पोसं ।  
 तेजेय देहेण विवेगवन्ता  
 संसारपीअस्स कुब्भति सोसं ॥

६२

मिद्धममोगं सममापयंति  
 बुधे ज्ञया एगस्तथे तु तत्थ ।  
 जयेइ कम्मा विउडइ अन्तो  
 मोहे विवेगे च विभममाचे ॥

६३

धावन्तमो खीयवहो न जामो  
 पास्तन्तमो चे पुण जामवन्तो ।  
 तहापि हिंसापत्तमाहममि  
 मूढे, बिरग्गे न पिमोवमोगे ॥

६८

संतुसए सामयमेत्तमो वि  
 पाप्पी अपाप्पी च धवन्तवा वि ।  
 न छट्ठिज्ज्जारवजे वि मुत्ती  
 मोहिस्स, पाप्पिस्स गिदे वि मुत्ती ॥

65

The same body which men bereft of wisdom [discriminating powers] utilize for watering the seed of Samsāra [births and deaths], serves for the wise as an instrument for destroying it

66

While two persons are enjoying the same sweet dish, one of them as the result of ignorance, accumulates Karmas, while the other with his wisdom, destroys them

67

Suppose that no insect is killed while one is running with his eyes shut [blind with infatuation] and that some insect is killed by another walking with his eyes open [with discriminating powers] However, the former, being ignorant of the real principle of life, incurs sin of Himsā, while the latter, on account of his attentiveness incurs none

68

The enlightened is satisfied even with the Shyāmāka—food, while the ignorant is not satiated even with an ocean of wealth The infatuated one cannot be liberated even by residing in the forest of Saptaparna tree and the like, while the seer, even residing at home, gets Emancipation

६०

अश्वमेधमन्त्रावरणं मयत्थं

यितुमश्वमेधमन्त्रावरणं सियत्थं ।

नित्यापन्नं माणसचर्मसुवर्णं

सज्ज्यन्नाह्वयं पुरिसरथक्षितम् ॥

७०

वर्णं च दैर्घ्यं च परत्वं किञ्चन

मुदा मनुस्सो गमय सज्जम् ।

सुदं च सक्ती पत्तमपमो उ

चित्तं मयस्तस्स समं मयस्ति त

७१

परोर्ध्वं च दद तु जनेसि ।

पत्तमपमो हरिमसि कम्हा । ।

पासंति मयं तुव पुच्छिगणा

सुमय वर्यति उ पाव-यामा ॥

७२

पुच्छिगणं च दद तु परत्वं

पत्तमपमो वस्स सुयं समं ।

आपावमोऽपत्तं करिञ्चमाणा

पत्तमपमो दमि । मयं तुवस्त ॥

69

Mind if impure, revolves in Samsāra, and if unsullied, leads to spiritual bliss In reality, the annihilation of mental impurities is the highest stage of manliness

70

Man loses his life to no purpose by cherishing feelings of love for and hatred against others Really speaking, happiness and peace are secured by him who has the equanimity of mind

71

Why do you envy the rise of others ? Why do you rejoice at their fall ? Your evil thoughts do not affect any one else, but on the contrary, they entrap just you in the meshes of Karma

72

Evil thoughts cherished against others affect one's own self Blow given to others reacts against one's own body "Action and reaction !"

७३

पयोदये चे हृद दुप्यपत्ता  
 सिमा कर्हि क्य तुम तत्प क्कहो ! ।  
 ईसं दुप्यस्तो विहसं पत्तप  
 हाप्ति सुवस्तेव क्कं करसि ? ॥

७४

विक्कसरं बहू अस्स पुब्बं  
 एव्हमाप्पोव्यमागधेभं— ।  
 तमच्चहाक्कम्मसं म क्के वि  
 मधे कि सुग्ग पट्ठि पूळियेसा ? ॥

७५

पयोवपारो क्कलु धम्मकम्मं  
 पत्तवपारो अ अणक्ककम्मं ।  
 धत्तण धम्मं क्कएवं च पाव  
 विसस्स पावं अमय विहाय ॥

७६

आ उअई थावनई च अरिय  
 पुण्णस्स पावस्स च अम्मिभं तं ।  
 पुब्बे समसे विहयो भव्ह  
 ता नरसरे क्के शु सुहम्मि मोहो ! ॥

73

What advantage do you derive, if your wicked efforts nullify the success of others ? Worthlessly cherishing jealousy towards others, indeed, you do harm to your own self

74

When one's merits fructify in full force, there is none who can reverse the tide of his increasing prosperity What is to be done by throwing dust towards the sun ?

75

Beneficence towards others is, indeed, the meritorious or religious duty [Dharma], while to do ill to others, is a sinful act To commit sin having abandoned Dharma, is like drinking poison discarding nectar

76

Rise and fall result from merit and demerit When the stock of merit is exhausted, the star of prosperity sets Then, why are you fascinated by momentary happiness ?

७७

विचिन्तयेत्समयविच्छिन्नं

किं शुम्भसं, क्षुण्यसि कोहसे किं ।

कम्मस्स एसो निहिच्छो विपाणो

पुण्णोदयो पाइइ कोदयं च ॥

७८

इत्था सुय चक्रघरा नरिन्दा

ओपसिणो वा सुसिरीं सुद्धा ।

सय्ये सक्कम्मपमवा भवन्ति

सन्ताण को कम्मफलमि मोहो ! ॥

७९

सया विसोपन्न मिमं चरितं-

इसेइ जं उद्धरिसं च एए ।

दम्पस्स निज्झाआइ हाणि-सुद्धी

न मोहइको निज्जए चरितं ॥

८०

सिद्धसि दूरीकरितं पुढं वे

चरित्तपोसा समवाकरोहि ।

महेसि सुफळं सययं असुफळं

सया सयापारपरो दवहि ॥

77

Why are you wonder-struck and stupefied at seeing the varied prosperity in this world ? It is all the result of Karmas, and rise of merit degrades one who is attached to worldly pleasures

78

Indras, gods, kings, paramount rulers and those possessing prowess, prosperity and beauty—all are made up by their own Karma Then, why should a wise man blindly attach himself to the fruits of Karma

79

One should always introspect oneself whether one is [morally] elevated or degraded The greedy persons interested in acquisition and loss of wealth, do not examine their character

80

If you want to ward off misery, remove impurities of character If you wish to be endowed with excellent happiness, keep your conduct always good



८१

विहोहिर्दं गुणगर्हं गुणाय

अस्मात्तद्विदं च परिसुखाय- ।

निर्घतर्हं नृण मित्रस्तु शुभं

अहणसन्ति नदिपुत्रगाम् ॥

८२

करसि दिष्टिं न गुणे परस्त

घेर्तुं तु दोसा एव भव्य सखी ! ।

पुत्र पुरीसे पिव सुखरस्त

दोमे परपके न तुम रमेउ ॥

८३

सख्यो ज्यो इत्यस्तं शुभोऽतिथि

निदूतजो नाम स पीतयथो ।

न किं पुनो धेयसि तुं अदत्ता

निअकमाण्यश्च इदिसमाभं ! ॥

८४

किं मोरुस्सा कुणमऽद्यचिन्तं ?

चिन्तो उयद्वास्ति विषऽद्यकर्म ! ।

विं धूमपुष्पं जयसे अ धेनुं

विषयज्ञासं पसयवमानो ! ॥

81

It is highly necessary for a person who wishes to achieve self-good, to regulate himself his best, with determination, in order to dispel bad habits and to practise virtues

82

Without appreciating the virtues of others, you are always ready to find fault with them. You take delight in the faults of others just as a hog does in filth, but such a course of life is quite unbecoming

83

Oh, man ! every human being is full of faults, only the Passionless One is faultless. Do not be blind to what is burning under your own feet

84

Why do you fruitlessly trouble yourself with the thoughts of others ? Why do you uselessly interfere with matters which do not concern you ? You try [as it were] to accumulate volumes of smoke, as you indulge in odd thoughts !

८१

सुखस्य सुखस्य न को वि दाया  
 जीयो सय सारय पजे न ।  
 संतप्य बुध्यरिभन्त दत्ता  
 दक्षारिभन्त सयमेव सुखम् ॥

८२

सार्य असार्य च मरीरिपद्मे  
 सन्त जहाकम्मविषागज्जोगे ।  
 मच्छेष्ट गो उक्कसि सुहरस  
 न उप्पियखा च बुद्धागममि ॥

८३

निस्तापितम दिभहो समेह  
 विष्णुपताय च उय्ये राई ।  
 तद्विष पिरम सुहसुपत्तयवर्ध  
 नाउ अपीरीमयनं न बुद्ध्या ॥

८४

उद्वेह रमोऽत्यमुयह रमो  
 सहस्मरस्ती विदमो जदेम ।  
 तदा महन्ता पि समच्युता  
 उयागमे आयय-संप्रधाने ॥

85

None is the giver to an embodied soul, of happiness and misery It itself generates them In reality, it itself invites misery through its immoral conduct and then becomes afflicted

86

Happiness and misery pursue human beings owing to the rise of various kinds of Karmas So one should not be infatuated with pride at the attainment of prosperity, nor should his mind be agitated at the approach of calamity

87

When the night ceases, the day breaks and when the day closes, the night falls, in the same way a wise man knowing [the revolutionary turns of] the wheel of happiness and misery in this world, should never lose his mental balance

88

The sun is red when it rises and also when it sets, similarly the great men are and remain the same in glorious prosperity and overwhelming calamity

८१

सुखस्य सुखस्य न को वि दाया  
 कीधो सयं सारथ्य वणे न ।  
 संतप्य सुखरिअस्स वेरा  
 इकारिकुर्णं सयमेव सुखं ॥

८२

सार्य असार्य च सपरिवहे  
 छर्मा अहाक्म्मविवागजोर्ग ।  
 मण्वेख णो उद्धरिसे सुहस्स  
 न उच्चिवेखा च सुहागममि ॥

८३

निसाविरामं दिअहो समेह  
 विभावसाये च उवेह राई ।  
 तदेव विस्से सुहसुखस्यक  
 नात्तं अपीरीमवणं न कुखा ॥

८४

उदेह एमोऽत्यमुवह एमो  
 सहस्सरस्सी विरमो अदेस ।  
 तदा महस्ता वि समसज्जता  
 उवागम आनय-संपपार्णं ॥

85

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88

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८९

अनुसर्तुं हादयममिताव  
 सिआ मदेतो तह आवयाए ।  
 दुपक्कपसंगो कलु सत्त-देम-  
 परिक्कजाए कत्तयहिअण्व ॥

९०

पत्ता विपत्ती नियमण मोमा  
 वारिअए जेव दुहावमो स्या ।  
 करेअ से संस्सरणं समेअ  
 चयोऽअहा कम्मिमसंअण्व ॥

९१

अप्यावरुवेण तप्पु विमंता  
 विमंति नैअ कलु को अइ हि ।  
 पमन्स पो सस्सरणं अमस्स  
 सुअ ममो पुअइ कस्सोऽप्ये । ॥

९२

मइतमार्यंसमुवेअवन्ता  
 उअवसक्काअरवे अयंति ।  
 क्खे उअवमि न किंअि पयं  
 न सिअण्णऽमण्णमुअस्स मेअं ॥

89

As gold attains purity in fire, so also the high-souled one in calamity Truly the time of calamity is a touch-stone for the golden character

90

The adversity that befalls one, has surely to be undergone It cannot be warded off by any kind of evil reflections So one should suffer it with patience Otherwise there would be increased the ties of karmas [It does not denote not to remedy, proper correctives essentially deserve to be taken]

91

Those [with the idea of super imposition of their self] who identify their bodies with souls, do not realize their true nature—they do not know who I am This world has forgotten its own self Oh, of what sort this bewildering delusion of one's own self is !'

92

Those who have firmly fixed their highest ideal, strive for self-realization Self-realization leaves nothing to be attained Real welfare cannot be achieved by one, who is not directed to the soul (आत्ममुख) i e who does not work with a view to attain self-realization



९३

इमो ज्ञप्नो माप्नुहो सिद्ध्यते  
 तद्विषयज्ञप्ते तद्विषयमुहो च ।  
 अयमेव पुत्रमुहो हवद्  
 न मोहलुब्धोऽप्यमुहो नु होद् ॥

९४

पुण्यं पुण्यसिद्धिं किञ्चिद्वा होम्ना  
 तमो पुण्यो ब्रह्महत्याहो कृ ।  
 अयमेव अयमेव अयमेव  
 सिद्धिमाप्नुसो न पुण्यो मनुसो ॥

९५

संप्रयच्छन् अप्यप्ययं विज्ञात  
 सिद्ध्यन्ति विद्यायि वि माणुसतं ।  
 तमेव किं तं मन्वीकरोति ?  
 संसारपापासुम् । सोपसे किं ? ॥

९६

समेक्ष्यन् साहिबसुसुम्नो सि  
 परे स्यादप्यप्ययं जेव सिद्धि ।  
 तुमेऽप्यि चे किञ्चन बुद्धिततं  
 चित्तेहि ता सासयमेगच्छस्व ॥

93

This human being has a leaning towards his mother in his infancy, towards his young wife in his youth, towards his sons again in old age but a fool as he is he has never any leaning towards self

94

This human being [in infancy] is rolling in filth like a hog, and afterwards [in youth] he is swayed by passions like an ass, and after then he resembles an old ox when overtaken by old age, but he never acts like a true man in his whole life

95

Even gods long for human birth in order to obtain spiritual elevation, then why do you defile the same? O wanderer in the world-revolution (संसार) ! why do you slumber?

96

You always remain eager to achieve worldly objects, but nothing will accompany you If you have something of intelligence, think of the way of eternal welfare

९७

शृणुता अय कि मरणं मय किं  
 गया हया कि श्रुत्या सया कि ? ।  
 कि सप्त्या निबद्ध-ऊसवा वा  
 अं मोक्षपासुत्तमणो सया सि ? ॥

९८

मणोबद्धं इदियपाह्वं च  
 सत्यं सतीरस्स च विस्मय आ ।  
 उत्तम्य कर्म पुरिसत्यसिद्धि  
 पुद्गलत्तये किंत्वय ते न होदी ॥

९९

मिथो वि रंजा मुद्गलीककुच्छी  
 वल्ली वि होञ्जाऽऽमयज्जरो च ।  
 वरुचेस्स देह पुण्ण उच्चमो वि  
 अवत्थिय कम्मणदुष्खिवागे ॥

१००

कम्ममुत्तमं माहयमेअमत्थि  
 विण्णं लप्पे सत्तस्स वाऽऽसु ।  
 अस्सि पर्वथे कुञ्जनिमुण्णत्ते  
 मथे सुदी मोक्षसंययो णो ॥

97

Has old age lost its sting ? Is death gone from this world ? Are diseases impotent ? Is youth everlasting ? Will prosperity be permanent ? Why do you then remain in illusory sleep ?

98

So long as mind is active, so long as senses can work and so long as the body is sound, try to realize the ideal of life. In old age you will not be able to do anything.

99

When Karma is ripe for painful consequences, even a king becomes a pauper with belly emaciated with hunger, even the strong decays with diseases and even the exalted is reduced to degradation.

100

The whole phenomenal world is a drama acted by Karma. It will vanish in a moment like a cloud in the autumn. So a wise man should not allow himself to be deluded by the phenomenal expansion apparently unsubstantial.

१०१

बुदाणि भोण्या तुषट्ठणि अथ  
 सरीरिणो जामजमात्थहति ।  
 बट्ठणं तं द्वाणवमंय भूयो  
 पारंति माभ दद मोहसीमा । ॥

१०२

तुहादिस्वर्मज अकन्तकम-  
 ईगासज्जासातु मिमं क्षिपेति ।  
 मोदंयसत्ता सखदण्य किंतु  
 बादा स्वण्यऽ पसभो मुमंति ॥

१०३

पसा मई ये पिसवात्तुमंगा  
 तमं समागच्छिउं कमविन्ती ।  
 तमंअमप्राजयिअमिमिअत्तं  
 अग्जेण पच्छिप्य पिपइण्य दि ॥

१०४

परिद्धिभा अथ सरीरसत्ती  
 अदिद्धिभो अथ मरणमासो ।  
 पपद्धिआ अथ तुरुय कत्ती  
 मोदंय तं दम्मर विअमंय । ॥

101

The embodied beings become extremely glad when they again look at the place from which they take birth, suffering immense misery. Oh! of what kind is the play of passion?

102

Men like moths, through blindness of infatuation, cast themselves in the blazing flames of the fire of passions, in order to achieve happiness, but consequently they have to shed hot tears.

103

If you believe that passions will subside with the indulgence of sensual pleasures, then this belief of yours is the result of ignorance, because, on the contrary, the passions are greatly excited by enjoyment as fire is more inflamed by pouring purified butter [Ghee] in it.

104

By yielding to illusory attachment one destroys one's vitality [elixir fluid] which is the source of bodily strength and which develops intellectual powers and charming loveliness.

१०१

धोर्भ वि धेरमासुहारभनं  
 आप्त्तं चित्तं मरुत्तं पुणाऽऽसु- ।  
 विभारट्टेऽस्स अयागमम्मि,  
 अण्णं ह् अण्णा भवसा हजेह ॥

१०६

अदेदियामा मणकपस्सो  
 सुम्भेह तेऽप्येसु तदा षसंति ।  
 गाहति गणे पुण मूढमत्तं  
 दा! करिस्सं एस परासपत्तं ॥

१०७

अयत्ताईसात्तप्पसत्तिओ वि  
 मणोपसीक्खरक्कं पदानं ।  
 राज्यो पट्टं सो न पिक्खीरए खा  
 पिक्खारत्तामग्गिसमीवणो पि ॥

१०८

अयत्तिगे सुम्भपिप्पमबोहो  
 पयंइधिओ विसया निभत्तो ।  
 अयत्तणम्मयासद्धिओ मय पे  
 सुम्भा एरो तस्स पिसंदुम्भो किं ॥

105

The temptations being near, the mind though purified with the nectar of renunciation, becomes at once defiled again. Indeed, the feeble soul degrades itself.

106

The senses proceed horselike to those regions [objects] to which the charioteer mind leads them, and they cast down the ignorant soul in an abyss. Oh ! what a servitude is this ?

107

The strength of curbing the mind is superior even to the ruling power of the three worlds. He is truly great who is not affected by seductive passions even in the midst of immoral impellent forces.

108

If one intent upon the ideal, endowed with unstained discrimination and indomitable courage, and averse to sensual pleasures, be absorbed in the contemplation of self, Cupid is powerless before that person.



१०९

एसोऽस्य साये असिपस्त सत्य-

सत्यस्त सत्यंदि समस्तरेण ।

साद्विद्यमान सुबिसार्यहि-

अप्यापसादीणयमावहेमा ॥

११०

स एव धीय स च दय बीरा

स एव यिम्न स च एव माहु ।

जेष्णिदियार्ण अयर्हि समता

पिन्धारिमा माप्यसनिग्गयेण ॥

१११

सज्ज्याविबिबुलमावदिभवा मोमापिट्ठ्यापय

पूलसासमुहा तदा अपिसिन्ना सत्यमचरय्यया ।

ओदोसारममापदा स-शुपमा दोसाहु अईसया

अगद् बचमयाऽमयाज मिसमा बदे अई गुरिमा ॥

११२

बदे तत्तबुदा अमोन्टसमयामआणुमज्जा तदा

निन्दापामुपसापया अयनदप्यापोहनृषमा ।

आनिन्दा तदई यम अरुत्तिआ बिदापयमागया

वरमोशात्पयया पन्निबिन्नगोदाममोदहमा ॥

109

This is the essence of all scriptures,  
unanimously proclaimed by all the learned -  
Secure self control

110

He alone is courageous, he alone is  
vigorous, he alone is learned and he alone is  
a saint, who gets mastery over his senses by  
curbing his mind

111

I salute to the good whose hearts are  
wet with compassion for all beings, whose acts  
are not stained by falsehood, who are averse  
to theft and deceit who are fully chaste, who  
are able to check the torrents of greed, who  
are admirers of others' virtues and indifferent  
to others' defects, who are straightforward and  
who are physicians to cure the disease in the  
form of perverse Samsāra

112

I bow down to them who know the truth,  
who are lying on the precious bed of equability,  
who are the showers of rain to the dust of  
avarice, who are an axe to the sprout of the  
tree of Samsāra, who have embraced high  
forbearance, who are free from pride, who  
have dispelled sensual desires, who are a moun-  
tain to the fountain of disattachment and who  
have burnt the terrible tree of delusion

११३

सुशार्ङ्गसी सख्यो पयस्यै तयत्यं तिष्ठमये  
 किञ्चसाणुक्तेय मया अणुहोन्तो तहमि सो ।  
 तपसं संसारं मुषिञ्च विष्टमं दुष्कर्मदमं  
 महत्या मिस्संगीद्विञ्च विञ्च-अणुमि रम्य ॥

११४

पुण्यार्क्षोऽयमप्या परमवसम्मज्जो सुखचयचरुषा  
 सप्पुम्मासिप्पपासो तहवि पधिसिद्धं कम्मणा दां अहेनं ।  
 मीमोऽण्णतं मिच्छापि मद् विमल्लस नेउममं अत्था  
 पुप्पुत्त पत्थ भूयो सुमग्ग सुवहं कम्मधारी स मोहो ॥

११५

कथं सत्यं दिक्कपकमलं चत्तवज्जप्यसंगं  
 सम्मारामे समुववित्तद्ऽत्तस्स अत्ताणत्थे ।  
 जाअेत्था मद् ! सुमग्गो ! ऽण्णवदस्स सम्मं  
 होआ सप्पावदिक्कयो मुक्कत्तायो वि क्खे णुं ॥

११६

इत्थेवं गिहमेहिजो वि समये सम्मावज्जवणा  
 अज्जप्यं विरपति चारुवटिजा सस्सद्दणाराहणा ।  
 पपजेव पण्णे तं वि भवज्जो मेहिञ्चिरं मीसप्य  
 इत्थेवं परिमाविजो पदमज्जोऽज्जणोवपसो मया ॥

113

All beings of the three worlds long for happiness and they strive hard for it, still they suffer various kinds of miseries. It is for this reason that the wise, knowing this Samsāra to be full of dreadful calamities, give up all illusory associations and absorb themselves into the realization of Self

114

The soul is by nature full of bliss, pre—eminently powerful, pure consciousness, an illuminator of all the universe, but alas! such a divine soul is completely defiled by stupefying Karmas, so, now you should try hard to invest it with its purity. Firmly remember, ignorance is the root cause of Karma

115

Oh, wise persons, quiet your lotus like heart extricating it from all phenomenal objects, and then encamping in the garden of peaceful quietude consult yourself for the elevation of Soul ensnared in the meshes of Karmas from times immemorial. What prince of fools even would bear antipathy towards his soul?

116

Thus even householders, endowed with good knowledge and conduct, paint the spiritual wisdom on their hearts, resorting to highly elevating thoughts, and thus, by such means even they become liberated from this formidable Samsāra. Here in the beginning, is in this way explained the brief spiritual teaching

६५

सत्यवित्सारय-मृणायरिभ  
सिरिविभयधम्मसुरि-शुरुवरण-सीस

णायविमारय-णायतित्थ  
सुप्पिणायविजय-निरिप्प

अज्झत्ततत्तालोए

संबोद्धणप्पाय पढमं पयरत्तं  
समर्थं ।

वीअं पयरणं ।

‘पुव्वसेवा’

६५

सत्यविसारय-भङ्गायरिभ  
सिरिभिजयपम्पदूरि-गुरुवरण-सीस

प्रायविसारय प्रायवित्थ  
मुष्णिगायविनय-विरह

अज्ज्ञत्तत्तालोए

संघोदयाणाभिं पदमे पयरणं  
समत्त ।

## 1

Nothing in the three worlds is difficult, if the practice of Yoga be not so Below is described the first means of achieving this task

## 2

The following constitute what is termed [by Haribhadra Āchārya's Yoga-Bindu] Primary duty [Purva sevā] —worship of the elders and of God, purity of conduct, practice of religious austerities and absence of aversion to final Beatitude

## 3

Parents, teachers, elders in the caste and saints devoted to preaching conducive to spiritual good—these constitute the class of elders [Guru-Varga]

## 4

These elders should be saluted with modesty, feelings of respect for them should be cherished in heart, courteous behaviour should be adopted in their presence, and blasphemous talk if carried on regarding them, should not be listened to



१

ओगादिपेहो अर पुक्करो णो  
 किं पुक्कं ता मुक्कत्तयं वि ।  
 ओगस्स मूमीअ समागमत्थं  
 इत्तिअपय्य पढमो उवापो ॥

२

मत्ती गुरुणं पणप्पणो य  
 आपारमुदी अरण तवस्स ।  
 निस्सेमसरेसविस्सिअत्त  
 एसा पणित्तिअर 'पुण्यसेषा' ॥

३

पिमा अ मामा अ क्कगुरु अ  
 पुद्दहा पुणो ताप कुकुम्भपमो ।  
 अम्मण्णात्तप्पवणा अ सप्ता  
 गुरुण वयो समुदीरिमोऽयं ॥

४

क्कओ प्पामो विणयेण तस्स  
 विसे वि तस्सि बहुमाणपिस्सी ।  
 विणीअमाओ पुराओ अ तस्स  
 मावण्णवापस्स मिचोहण अ ॥

5

Respect for parents is the first essential A man though learned, is unwise if he disrespects them What, can such a man propitiate the religious preceptors ? A tree which has not taken deep roots, is sure to remain stunted

6

They [Parents] are well known benefactors [i e all are under a load of innumerable obligations rendered to them by their parents] To serve them is the first duty They are ignorant, who having tormented them, wish to go on performing religious practices

7

Service to the aged, to the elders, to the diseased and to the distressed is the instrument of making life auspicious Indeed, service is the essential duty of human life

8

They are religious preceptors [Gurus] who know the essence of true Knowledge, who are impartial, who practise great vows [Mahāvratas], who possess greatness by their sublime virtues, and who being tranquil, solemn and patient are clever in preaching the religious principles

५

पुञ्जसम्माम्मापिअराण अज्जं  
 ओमाणकारी सङ्गुपी बुद्धो वि ।  
 मेवेअ किं घम्मगुदस्स पात्ता ?  
 अय्यमूढो न हि पत्तए दू ॥

६

महोवगाय जगदिस्सुमा त  
 कायव्यमज्जं कलु सिं उवत्थी ।  
 मोहावस्था ते परिकूमिउ तं  
 जे घम्मकम्मं जरिउं महन्ति ॥

७

गुदस्स मग्घा गुण्णागमेया  
 गिहाणसेवा पुण अत्तमेवा ।  
 संसाहणं जीवणमंगलस्स  
 सवाय्हाओ हि मणुस्सघम्मो ॥

८

पदुयतत्ता अथपक्खयाया  
 महप्पया सम्मुण्णगारया प ।  
 घम्मस्सरूपस्स च धारणम्मि  
 पट्ट गुरू संत गदीर-धीरा ॥

9

Not only do such teachers try to cross the world-ocean, but also try to help others to cross it Truly the good always work for the benefit of others

10

The entirely pure Supreme Soul who is free from all faults as attachment etc and whose Knowledge is all-illuminating is called God

11

If it is possible for God to be full of attachment and hatred, like us-the mortals, then there is no difference between Him and us The wise may properly distinguish this

12

Freedom from passions is to be accomplished by efforts This is the very characteristic of God. When impurities such as attachment etc are totally wiped out, then only there arises the divine Light of Omniscience

•

તદાવિદા મે ગુણા મલમ્મિ  
 તતે તં લો તરિદ કવલ્લિ ।  
 તત્તરિત્તિ કવલ્લિ વા વિ  
 તત્તરણાવ દિ તત્તરણી ॥

૧૦

તત્તરણાવ તત્તરણાવો  
 તત્તરણાવ તત્તરણાવો ।  
 ત તુલ્લગુણા મલ્લ તત્તર  
 તરિદ્દર વિલ તત્તરિદ્દર ॥

૧૧

તત્તર રીતિલ લલ તુલ્લ  
 તત્તર રીતે તત્તર તત્તરે લે ।  
 લ તત્તર તત્તરણાવ તા તિત્તર  
 તિત્તરિલ તાત્તરણો તિત્તરિ ॥

૧૨

તત્તરણાવ તુલ્લગુણાવો  
 તત્તર તત્તર તત્તર તત્તર ।  
 તત્તર તત્તરગુણાવો  
 તુલ્લ તત્તર તત્તરણાવો ॥

9

Not only do such teachers try to cross the world-ocean, but also try to help others to cross it Truly the good always work for the benefit of others

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१३

ओ बीअययो परमेसरो सोऽ-

दियं दियं वा नहि तस्स किञ्चि ।

रागासत्ताऽऽवरणाणि ताप

ओगे न सुदो न च सम्पर्वसी ॥

१४

अम्हे सरागा मय्यं विरागो

अप्यञ्जुणो अगह स सम्पर्वई ।

सोऽर्णतयिस्सो वयमप्ययिस्सा

अम्हाणमारज्जस्तमो स तम्हा ॥

१५

गुणाव स संसरणा सधित्त-

सोहप्यबीणीमय्यं हि पूमा ।

दोसाऽपचेठ चरित्तस्स सुद्धि

निम्माणिई कम्मविद्दी समया ॥

१६

पिणसकज्ज विविहं विदेहं

सदा सुदेहं समयो विदेहा ।

संपत्थप्याय परमेसरस्स

नेवाऽवयासोऽहं चो पमायो । ॥

13

He who is devoid of passions is God  
He has no likes and dislikes Attachment etc  
conceal Reality They are the veils to the Soul  
How can one swayed by them, be called pure  
and omniscient ?

14

We are passionful, God is dispassionate  
We know little, while He knows everything  
We are of little power, while He is possessed  
of infinite power He deserves, therefore, to  
be worshipped by us

15

To try to purify the mind by meditating  
His virtues, is really His worship Indeed, the  
sole object of all religious rites, is the  
purification of conduct by removing evils in it

16

Some-how we always continue to spare  
time for chatting with friends and for enjoying  
diverse pleasures, but alas ! we do not spare  
[even a short] time for the prayer of God



१७

अप्युच्यैष किर घत्थवीय

अस्सत्थि चित्तं सिद्धिरं अणो सो ।

समच्चिठ म्मागवां विभूह

सहह ओआसमयस्समेय ॥

१८

ओआक्वायेगय्यैविरासो

सुदाहिणत्तं च कयण्णुया च ।

सम्पत्थ मिदापरिवज्जणं च

संठत्तवो संगयम्मसिरत्तं ॥

१९

ठरासया पुण्ययवज्जणं च

कयण्णुयापरिपासणं च ।

माळस्सपस्सं पुण अमाहो च

ओमीसु कय्येसु विवगसुत्तो ॥

२०

सम्पत्तिओगे वमिरत्तणं च

दिण्णं न पुणस्सेऽज्जव-मद्दवा च ।

मद्दस्तमगे च समादरत्तवा

अगिरत्तया अघदिरत्तयत्तं ॥

17

The man whose heart longs for the real exaltation of his soul, does surely manage to get time for the worship of God

18

Abandonment of scandalous paths, readiness to share others' burdens, gratefulness, abstention from speaking ill of others, praise of the good, necessary speech proper to the occasion,

19

Liberality, refraining from wrongly spending money, keeping of one's promise, not being subjected to idleness, reasonable persistence in proper work,

20

Politeness in prosperity, loftiness of mind even in poverty, straightforwardness, gentleness, desire to follow in the footsteps of the great, contentment, zealousness to do good to others,

२१

सिद्धंतहाणी म य खोगमीए  
 सम्यत्प ओचिबबिषायगसं ।  
 एवंपपारो सपसूहनिबो  
 ओमो स्यापारबिडी सुदीदि ॥  
 [ अर्थः कर्मवर्णे ]

२२

सजीवर्ण केरिसमारण  
 सुनोदमं ओगपरास्यस्त्वं ।  
 तमकिमं येन विचारयार्ण  
 कुं भव मानसमूमिभाप ॥

२३

तपो निरुचीम पदुणपारो  
 अहस्तसति उचिभो स काई ।  
 देहस्त सुदी विमपुखलत्तं  
 बिबैगमो अत्य करिखमावे ॥

२४

विधिप्यहाप अवि सम्मबमि  
 तत्याऽऽपर नेव कपडविगं ।  
 अम्मासमो सो सुभरो हवेखा  
 कहु विना कप न अत्यसिडी ॥

21

Adherence to one's principles in spite of the opposition of the people, and aptitude for always doing the right thing at the right moment—these, the good persons should understand, constitute the rules of good conduct

22

From this, it will be clear to the considerate ones to what moral height a man who wishes to tread the path of Yoga, must raise himself

23

Austerities are of various kinds, a person should practise them according to his capacity. If the austerities are properly practised they purify the body and ennoble the mind

24

Even though some pain may be caused by the religious austerities, yet a man should not view them with dislike. They become easy through practice. Can there be any success without endurance?

२५

अप्याप्यादे च सरीखादे

उचोसिमं होखद सूपमोगि ।

मळा सरीरस्त मणस्त आधि

छनूप जीम विकसाक्य अं ॥

२६

विसुखमप्याजसमीक्यासं

मोभास-अर्थ पम्वंति धीय ।

कसापनासं विसपाणुसंग-

धाय बिना सिखर नोक्वासो ॥

२७

न कल्पो भोअप्यमत्तधम्मो

देहस्त संगेण करिअण ३ ।

सुत्तो अनाहार-महापयत्थं

ससत्तिओ अम्मसिउं तथो ता ॥

२८

पुडिषतया अक्खमिरे न अत्थ

ओगा च संपाअपिरे न हाप्पि ।

अक्खाणि प्ये पिअरिरं पुणाद

कुआ तयं तं सुधिआरुत्तं ॥

## 25

Religious fast, which is very useful to soul and body, elevates life by dispelling physical and mental impurities

## 26

According to the wise the word Upavāsa [fast] means dwelling near the pure Soul It [Upavāsa], in reality, cannot be accomplished without the removal of passions and worldly pleasures

## 27

Eating is not the real nature of soul It is due to its contact with the body Therefore it is proper to practise austerities according to one's capacity, in order to attain that high state where the need of food etc vanishes

## 28

These austerities should be wisely performed, so that evil thoughts do not distract the mind and the resulting powers [of body, mind and speech] and senses are not impaired

२५

अप्याण्छाहं च सरीरकाहं  
 उचोसिर्गं होच्छहं सूपभोगि ।  
 मला सरीरस्स मज्जस्स आपि  
 छेत्तूण जीर्णं विकृताक्षरं ॥

२६

विस्तुब्धमप्यापसमीपवास  
 मोभास-अर्थं पमपति पीय ।  
 कसायभासं विस्तयाणुसग-  
 धार्यं विना सिक्कहं मोक्खासो ॥

२७

न कथ्यो भोज्यमस्तपम्मो  
 वैहस्स संगेण करिञ्जय उ ।  
 सुत्तो अजाहार-महापपत्थं  
 ससत्तिज्जो अम्मसिठं तथो ता ॥

२८

दुग्धिपत्तया अहमिरे न अत्थ  
 जोगा च संपाठमिरे न हाप्ति ।  
 अकखाणि प्पो पियञ्जरिरे पुणाहं  
 दुग्धा तथै तं सुविचाण्हुत्तं ॥

25

Religious fast, which is very useful to soul and body, elevates life by dispelling physical and mental impurities

26

According to the wise the word Upavāsa [fast] means dwelling near the pure Soul It [Upavāsa], in reality, cannot be accomplished without the removal of passions and worldly pleasures

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These austerities should be wisely performed, so that evil thoughts do not distract the mind and the resulting powers [of body, mind and speech] and senses are not impaired



२९

योगादप्यारमपरवस्ते

कटुं मणुस्सो सहय समर्मा ।

अप्याणकञ्जाणनिर्बध्ना तु

सर्वं न सेष्यार समापरेह ॥

३०

वर्धति संता, पट्टिपञ्चय च

मवस्स दावण्व मयकरत्तं ।

विधिचरुवा पुन कम्मसिद्धी

ता भोगकीदीमविर्बं न भुत्तं ॥

३१

वायव्य मुत्ती न पुणार भोगा

भोगा च योगा च भवति मिच्छि ।

भोगेण मोक्खो उव्वसम्मय च

जोगस्म किं को च मव भवस्सो ? ॥

३२

अस्तस्मपीरं पपरंति कम्म-

पण्णत्थिणोऽर्हंतपण्णत्थादा ।

अर्हं पवस्सं जार पोसणिज्जा

नर्हं पवस्सं जार सोसणिज्जा ॥

29

Man suffers all pains when he is subjected to diseases and the like, but he does not willingly practise religious austerities for the sake of spiritual welfare !

30

The wise declare and the truth is brought home to us that this phenomenal world is terrible like conflagration, and that the Karmic forces are excessively odd Such being the case, it is not proper for a human being to be enjoying worldly pleasures like worms

31

It is renunciation and not worldly enjoyment that leads one to Emancipation Sensual enjoyments and diseases are close associates What is the use of Yoga and who will remain transmigrating from one life to another in the world [Samsāra] if it is possible to attain liberation by enjoying pleasures ?

32

Enemies infinitely powerful in the form of Karmic forces reside in this body Food should be taken if they are to be nourished and avoided if they are to be [dried] destroyed

३३

सम्यग्दर्शो चे तप-आयरेण  
 कटुस्त सन्म सहस्रस्तहस्रो ।  
 विआचरो होर सहस्रसङ्घं  
 खो व होही मरणकालो वि ॥

३४

मुची स्र पा रञ्जिआ वा  
 वेबोण-कुष्ठी, मिम्वसुर्दि वा ।  
 मिह्वासजायं पि समत्तमो वा  
 उण्याखिमा सा वि तपस्सरुवा ॥

३५

गद्वस्त दूरीकरणं तपोऽति  
 रतं यस्तं इह तस्त सत्यं ।  
 यथा एतदेव्य विवगदीव-  
 णोप्यासिमपुधरदेवममा ॥

३६

कम्पणरुचो परमोऽवबमो  
 भवादिन्द्रा गरिदेररे तं ।  
 अज्ञानसामग्रमिर्ज, न तत्ता  
 सुहस्तकथ परिष्ठाणिरे तै ॥

33

If the lesson of endurance be learnt through the practice of austerities it becomes useful in many ways, even the pangs of death are lessened thereby

34

Taking meals once a day, taking flavourless meals, eating less than necessary, taking temperate meals and the eating of very delicious food with indifference—these are also varieties of Tapas

35

Abating sensual desire is the very essence of Tapas Blessed are those who delight in it treading the paths of spiritual development illumined by the light of discrimination

36

Liberation, which is the stage of highest welfare, is censured by those who feel happiness in worldly pleasures But this is the climax of ignorance They do not know happiness in its real nature

३७

संसारमोगे सुहृमन्निहर्ष

मज्जन्ति जे लुप्तविवेगनेता ।

निस्तमसं ते ण्णु पीरयन्ता

इयापर्य नाजिमहासुपाणं ॥

३८

सुस्ताम्भुत्ती महुं च पार्य

मज्जोण्यवत्पाहरणाह्वार्य ।

इमो तमो पञ्चदणं सविह

वर्यसगोही सुमुहीमुहं च ॥

३९

इच्छाहर्षं सम्ममयोगरूपं

संसारवासे पगडाणुमूर्ध ।

मोक्षजे कुक्षो परिसलेहयस्त

सह पसारैति जणे कुबोहा ॥

[ सुम्म ]

४०

संसारमोगेसु सुहं जमेव

पटिज्जप तं कळु पुप्फमस्ति ।

पुप्फउत्तनाओ, कणमंगुरत्ता,

मीसाळिमत्ता विमज्जोळिहिं च ॥

37

Those blinded by ignorance who believe unparalleled bliss in worldly pleasures, disregard Absolution. Such are, indeed, pitiable from the point of view of the wise.

38-39

Delicious food, sweet drinks, charming dress and ornaments, freedom of movements, parties of friends and company of beautiful women—such and other kinds of happiness are apparently experienced in this world, but they are absent in the Absolution. Persons of perverted knowledge spread such poisonous and palatable notions [as sweet-balls] among the ignorant.

40

Whatever happiness is conceived to exist in the enjoyment of worldly pleasures is nothing but misery, because it is valueless, transitory and mixed with various kinds of torments.

४१

कम्मायवासण्यमर्षं अर्जत-

प्यगासुत्तुत्तं सुहमप्पिइग्गं ।

विन्दू तिळोईसुहमत्थि अत्थ

मुत्तीअ वम्फेअइ के सुदी पो ? ॥

४२

एवं च मोक्षकारिद्विकूलविस्ती

सिरोमणी बज्ररिभो उवाभो ।

अस्ति धिए निष्यस्य परे वि

उवापयसी इहय निरत्थो ॥

४३

इच्छन्व भोग्युदुमादिगारि-

एवत्तव सीसिअमत्थ ईसि ।

अइय्य ममो इह सत्थरन्ता

सम्मत्तिपो गंठिमिआअ होन्ति ॥

४४

धिमसं कलु तत्तईनणं

इह सम्मत्त'एयव बुधइ ।

अवपमापुण्णवैसर्णं

न मव मुदमपाविअस्त नं ॥

41

Who will not long for the attainment of that unparalleled happiness accompanied by infinite [spiritual] light, which is the result of the destruction of all the Karmic forces and before which all the pleasures of the three worlds, are nothing ?

42

So inclination towards Absolution is the chief means, in the presence of which other requisites, if absent, become available, while in the absence of which all other requisites of Yoga, are of no use

43

Thus is shortly described the mode of conduct which a novice in the practice of Yoga, should follow Those who observe it properly, are able to cut off the Karmic knots, and attain right belief ( सम्यग्दर्शन )

44

The unsullied perception of The Truth is called Samyaktva [right faith] This right faith is the passport for admission into the city of Liberation Without this passport, no one is entitled to Liberation [Moksha]



इम

सत्पदिसारय-मणायपरिभ  
सिरिचिभयपम्ममूरि-गुरुपरण-सीस

षायदिसारय षायदित्थ  
सुणिषायविभय-विरइए

अज्झत्तत्तालोए

‘पुम्भसेवाणायं कीमं पयणं  
समर्थ ।

तीअं पयरणं ।

अट्टंगजोगो

૧

મોક્ષો સ દુઃખભાષણુચિદ્દમેવાઽ-

વર્ત સુદં સાસયમતિય અત્ય ।

સમમાકર્મવચાયસકલજ્ઞો સો

ન નિષ્પુર્ણ કર્મસયે વિ સેમે ॥

૨

સમાત્મ્યયા વિદ્મૈવ સંતિ

સમા દિ પામો મવપ, ન મોક્ષતા ।

સમો સુદં દિવિપર્જ સતાર્થ

મોક્ષ્યે સરુવ અદુર્લ અવત ॥

૩

અપ્યા સુક્તમા પુણ વીમક્રમા

સસારિઓ મન્જદ તત્ય મન્જો ।

વાચિચ્છપ નિષ્પુજ-મુત્ત-સિદ્ધ-

વગ્દારસદેદિ અકર્મમો જ ॥

૪

પુષ્પીજ ઝોગસ્ત વર્દ પુરાણ-

ઝોમન્જુ-સંતા અવ્યમાદેઠ ।

અદ્ભુગમેમો સ પુજો વસિચો

આદ્યપ્ત તત્ય વદેઠમેષ્ઠિ ॥

## 1

Final emancipation is that state where there is boundless and eternal bliss unalloyed with miseries. It is characterised by the destruction of all the Karmic forces. Final beatitude cannot be attained so long as there is left even an iota of Karma.

## 2

Heaven and final beatitude are quite different states, because one is certainly to fall down from heaven, while there is no such lapse from final beatitude. The happiness in heaven is derived from senses, and is alloyed with affliction, while that in final beatitude, being of the very nature of the Supreme Soul, is infinite as well as is unmixed with misery.

## 3

Souls are of two kinds, namely, those subject to and those free from the forces of Karma, the former are termed embodied beings (संसारि), while the latter are designated Nivrita, Mukta, Siddha, Brahma etc.

## 4

Ancient saints conversant with Yoga have chalked out to us the path of Yoga for the attainment of Absolution. It is treated under eight heads. A brief exposition of it will be attempted here.

५

अमयियमाऽऽसप्यवाप्या-

यामा पञ्चादिर्ई अ धारणये ।

शार्क तदा समाही

इम अङ्गाणि ओगस्स ॥

६

तत्थाऽदिसासप्याऽ-

तेअप्यमपरिमाहा य अमा ।

मियमा सोमं तोसो

नय-सम्भाया तदेस-पणिदानं ॥

७

एगठमो सुत्तिसहा सरीर-

सरीरिणो वेद अमिअयाप ।

पये म्भो कस्स हि संमयेअ

नामे सरीरस्स सरीरिणासा ? ॥

८

एवं न एगंतपुषत्तनं पि

हुत्तं सरीरस्स सरीरिणो अ ।

एवं पि हिंसा उअअए नो

देहिस्स देहस्स चिणासणे चि ॥

5

Self-restraint ( यम ), observance of religious and moral rites ( नियम ), different postures of the body ( आसन ), suspension and suppression of the breath ( प्राणायाम ), withdrawal of the senses from sensual objects ( प्रत्याहार ), concentration of the mind ( धारणा ), contemplation ( ध्यान ) and profound meditation ( समाधि )-these are the eight stages of Yoga

6

Non-injury ( अहिंसा ), truthfulness ( सत्य ), refraining from stealing ( अस्तेय ), celibacy ( ब्रह्मचर्य ), renouncement of all sorts of property ( अपरिग्रह )-these constitute restraint [Yama], while purification ( शौच ), contentment ( सन्तोष ), austerities ( तप ), study of spiritual truth ( स्वाध्याय ), and contemplation of God ( ईश्वर-प्रणिधान ) these form religious observances [Niyama]

7

It does not stand to reason to say that the body and the embodied soul are absolutely connected, because if we suppose the soul perishing with the body, the existence of the other world remains unaccounted for

8

Neither can it be reasonably maintained that the soul and the body are absolutely separate, because then the soul would not feel distress by injuring the body and so there will be no Himsā even if the body of a living being be destroyed

९

मेहाबिणो ता पट्टिपंति देहा  
 मित्रं पि देहावरिर्भ कर्दधि ।  
 ओगा भमिभति सरीर घाप  
 भव बहा त जिगर्दति रिंस ॥

१०

आ श्रीह्या आ य सुगहियया  
 सध्वत्य जीवसु सुहासुहस्स ।  
 पियापिपत्तं परिचिचिक्क  
 कट्यावि हिंसात्पर्यं न कुञ्जा ॥

११

सरीरिणो बज्जह बज्जहं क  
 पणा सुव ताव क्क मणुस्स ।  
 सामञ्जसं पि परिचयंति  
 ता किंविहं दायमं बहस्स ? ॥

१२

अधस्स चित्तदुग्धस्स केअ-  
 हिमोद्गैर्भं पणिग्गवणे वि ।  
 हिंसावपासं परिपञ्जरति  
 क्कीर्त्तिं पुन देहिणो किं ? ॥

9

The wise persons therefore believe that the soul, though distinct from the body, has come to be encased in it and that this relation brings about, somehow or other, an identity between them. Hence the pain caused by hurting the body or by the loss of body is called injury [ Hinsā ]

10

All the creatures from Indra down to a worm like happiness and dislike pain. Taking this into consideration, a person should ever refrain from doing harm [ to others ]

11

One's own life [ Prāna ] is the dearest thing to the embodied beings. For its sake alone, even sovereignty is discarded. Can we then conceive of any charitable act to expiate the sin of killing ?

12

Even injuring the lotus-like heart of another by the cold water of causing pain, is considered by wise persons to be a kind of Hinsā [ injury ]. Much more it is a Hinsā if a life is blotted out from the surface of this world.



१३

न गावदेऊ सुख्याय पावु-

पुत्रमाय या पाजिवहो कयत्त ।

किं ज्ञामय जीअविणासदेऊ

दाणादहं जीविअसंपयाय । ॥

१४

द्वामु मो कंटकर्मगमत्ता

पाणी बह केरह बुक्किमो जु ? ।

पाणी हर्षताअह दूममाणा

अप्यस्त वरं परिवह्ववति ॥

१५

हिंसा परस्ताऽऽनुहचिस्तये वि

परपयारं पुन बुक्कय किं ? ।

विस्संमिमिच्छीरसक्कणं ओ

जासी अहिंसं स सुखीअ तत्तं ॥

१६

धम्मो अहिंसं अवर्धवमानो

हिंसार आविष्मवण कयं जु ? ।

म ज्ञाममायायि हि पाजिआओ

अम्मंति पोम्मायि ह्मासमाओ ॥

13

The laughter of being being itself the cause of pain, neither being nor not to be. Can the deadly poison 'Halibala' which destroys life ever feel its pain?

14

We are pruned as one can a thorn & pierced in a part of our body, how much then could a being which is being killed be agonised? Those who kill and torment others increase self-enmity.

15

Even thinking ill of others is a Himsā, then what to say of doing ill to others? He who has understood Ahimsā to be universal brotherhood, has realised the truth.

16

Merit which accrues from non-injury can never accrue from injury. Lotuses which grow in water can never have fire as their source.

૧૭

પરસ્થ તુલ્યજીવન કસાય-

વિકારજોગેય કર્તિ હિંસં ।

પરોપચારપ્રવર્તિઆપ

મત્ત ન હિંસા જનને વદાપ ॥

૧૮

અસાધ્યતાયિ વિ વિદ્ અર્હિસા-

કલ્મશિ વાહિણ્ય જામ હિંસા ।

સર્વેસુ કર્મોસુ ધિમોપમોગો

મત્ત સુદેસી અપનાવપદો ॥

૧૯

સત્યપ્રચારદિ વર્ત અર્હિસં

સામચ્છદીવો વર્તિતિ ગિદાપો ।

ધોરાણ મંગીય મિત્રગયાણ

સંજ્ઞાપમો હિંસમયાવર્તિઆ ॥

૨૦

સ હિંસા તુલ્ય જો મરીય

અર્હિસાનો માવસમો સર્હિસો ।

કાપલ હિંસાસયને વિ સુદા-

વમોગચિત્તો મનિમા અર્હિસો ॥

17

Causing pain to others through the influence of passions, is called Himsā. In a benevolent good action there is no Himsā, even if pain is caused.

18

Negligence with respect to the observance of Ahimsā, is also a Himsā. He who is desirous of his own good, should in every action be careful and devoted to the principle of Ahimsā.

19

Those householders who are unable to fully observe the vow of Ahimsā, should refrain from intentional injury [Himsā] to innocent creatures who are Trasa-mobile [moving beings, opposed to Sthāvara-stationary-unmobile].

20

Those who are mentally violent though non-violent physically, are violent, while those whose bent of mind is piously inclined, though violence is physically committed by them, are truly non-violent.

૨૧

વર્ષ ય જો કુળસમાજસમિ  
 ધમ્મો મહિસા સ્થપ પદ્મ ।  
 મજો મહિસા સહુ વીર-ધમ્મો  
 વીરો ॥ સમ્યાક્ક વીર-ધમ્મ ॥

૨૨

પરમિ સારોરિમસોરિમસ્સ  
 પદ્મસનાઓ મહિમોપસાર્થિ ।  
 સમ્યાપ્પચિત્તસ્સ સમત્થિરર્થ  
 હિસા ॥ મહિમુપસા મહિસા ॥

૨૩

હિસાપસાર્થ પદ્મહિસગર્ભ  
 વરણ વરસ્સ પરપા ય ।  
 વહ મહિસા સહુ વરિ-ચિત્ત  
 વામં ॥ તોમે ॥ વસીકર ॥

૨૪

તૈઓ વરો વસ વડ સિવીમા  
 ર્થ વર મમ્મામિદ્ મહત્ત ।  
 નરિમ્-વૈચિમ્-મુખિમ્-મુદ્-  
 વર્મેસિર્મ સચ્ચમહાવર્ધ અ ॥

21

Thus, it is established that those who are mentally weak, cannot practise the path of non-violence Non-violence is the path for the brave, and only the brave can tread on that heroic path

22

It is very difficult, say rather very heroic to show forgiveness or to keep equanimity of mind towards the opponent than to exhibit physical prowess to him The power of non violence is really superior to that of violence

23

Counter violence is born from violence, from revenge follows a regular succession of hostility The force of non violence is such that before it even the heart of an enemy bows down and it makes him gratified and submissive

24

This is the refulgent light, it is all—surpassing wealth, it is the best fortune and real greatness, namely the great vow of truthfulness adored by the humble heads of the lords of the human world, of heaven and of sages

२५

मोसा अरीरिअइ अम्मि अत्थे  
 मोसावराहम्मि ठहि थ अत्थे ।  
 केरिअत्थं अन्तरमिअत्थिअत्थं  
 सुत्ता हि अत्थेसु तुत्तासमा धी ॥

२६

धम्मअत्थ मायपहाणुअत्थ  
 वप्प का ठत्ताममो असत्थं ? ।  
 आरंभमो धीरिअत्थो ठ सत्ता  
 आत्ताअत्थमाणा पटिअत्थअत्थोगा ॥

२७

सत्थे थि दोसा पटिअत्थि संते  
 अत्थत्थत्थ पटिअत्थमात्थे ।  
 मिगाहिअत्थ पटिअत्थमात्थे  
 अत्ताअत्थत्थे हि कुत्थो प्यात्थे ? ॥

२८

अत्थत्थ अत्थत्थ, सत्थत्थ अत्थत्थ-  
 अत्थत्थ, पत्थत्थत्थ कित्थि-अत्थत्थ ।  
 अत्थत्थ अत्थत्थत्थ वा थि अत्थत्थ  
 अत्थत्थत्थ अत्थत्थ अत्थत्थत्थ तु अत्थत्थ ॥

25

A man should examine the difference between falsehood and the object for the attainment of which it is uttered Intellect in action should work like a balance

26

Who says that wealth cannot be obtained in trades justly and honourably conducted ? Of course a man should bear with patience the obstacles which beset his path in the beginning

27

When the principle of truth fully develops in man, all his faults vanish Is it possible for elephants to roam where the lion sports ?

28

Wealth may be destroyed, relatives may become enemies, ill-fame may spread around and death may approach at this very moment, but a wise person should never tell a lie



३३

अपञ्चय निम्नयण अये अ  
 ठार्ण पणामेह पुषासज्जान ।  
 दोमा बहुत्ता कमसो अयेह  
 न चीरस्ताली मळिम् वण्ड ॥

३४

यथाणि सेसाणि बुद्धा अहिंसा-  
 सरम्मि पल्लीसरिस्ताणि वेत्ति ।  
 सण्वस्त भंगे पुण पाळिम्मा  
 अणम्मसं त कलु पिप्पयज ॥

३५

धर्ण हरन्तीण परस्स विष्णो  
 दाधा सधम्मोत्तण्णे सठेण ।  
 न सं द्विम् सत्थ-सुहं सर्वह  
 उच्चो अम् ता अपहा पि महो ॥

३६

वाळिह-दोहमा-अकित्ति-देह-  
 ष्ठमाहम् वेम-पम् निपय ।  
 मघामपिण्ड न हु कि पि धम्  
 पुण्ड पि गेम् न बले अपुण्ड ॥

33

The patient one does not speak falsehood which creates distrust among people, which produces wicked desires in the mind and which gives rise to manifold sins one after another

34

Wise persons believe all other vows to be embankments of the lake of non-injury. So swerving from the vow of truthfulness, is pulling down the bank and then the water [of non injury] flows unchecked

35

A vile person who robs another of his wealth, burns the garden of his own religious merits by doing so. The stolen wealth does not allow a man to enjoy it with ease. That wretched person is thus deprived of happiness here as well as in the next world

36

Seeing that poverty, bad luck, infamy and mutilation of body, etc. are the fruits of theft, a person should give up this habit, even a blade of grass should not be touched without permission

१३

अपचय निम्नवप अये अ  
 ह्यर्थ एवामेह पुवासजाय ।  
 दोसा बहुता कमसो अयेह  
 न पीरसास्ती अस्मिन् पणह ॥

१४

पपाणि मेताणि पुहा अहिंसा-  
 सरम्मि पाष्ठीसरिस्ताणि वेत्ति ।  
 सच्चस्त भंग पुण पास्मिन्ना  
 अण्णमासं त एत्तु पिणयेज्ज ॥

१५

पण दन्तण गम्स दिण्णो  
 दाया सच्चम्मोपयमे सट्ठण ।  
 न न दिमं सच्च-सुई सवेह  
 रुण्णा अमू ता अपदा यि मट्ठो ॥

१६

वादिह-बोदण-अचिन्ति-वेद-  
 एत्तामाहमे वेअ-एत्ते निपट ।  
 सत्तामणिज्ज न दु चि पि मम  
 तुप्पं पि गम्ह म वठ अपुप्पं ॥

37

Uptil now, we have neither seen nor heard that a man has, by accumulating wealth by theft, been able to enjoy happiness without a lurking sense of fear

38

Not only does the unfortunate man who is addicted to the witch in the form of theft, lose peace of mind or health, but also steadiness, strength, discrimination, modesty and good state in the next world

39

A man, who is murdered, suffers pain alone and that too for a moment, but with the deprivation of wealth a man suffers during his whole life and along with his sons, grandsons and all the family The habit of stealing, therefore, should be given up

40

The habit of stealing is indeed the meanest thing, while non-stealing is the path of right action or the field of manliness The man whose hands are unstained with sin, is praised, his difficulties, if any, are overcome and he obtains heaven after death

३७

अथर्वि यो विदुमिष सुखं वा  
 अं चोरिमासम्भवेनो मनुस्सो ।  
 होसी धनं संचिषिष्य सख्ये  
 सुहोवम्भेगमि अभिष्मकस्त ॥

३८

यो चोरिमा-द्वारिणं सख्ये सो  
 सत्यं न हारिष्य परं परंतु ।  
 दिदिष्य च चिष्य च मरं च मेरं  
 होही कुही पैष्य वि ओसिभ्यो ॥

३९

मारिष्य यो सख्ये सख्ये सो  
 द्रव्यं यं पुनश्च, हरिष्य धने उ ।  
 सपुत्रपात्रागम्यो स साध-  
 ख्यं वि होसा सख्ये मेभ-दित्यो ॥

४०

मीमांसनीयं यत्तु सख्ये  
 धनमेभ्यः पुरिस्तथ-सख्ये ।  
 पसात्पदार्थस्तथ स साधुवाजः  
 समंति पुनश्च य परतः नामो ॥

41

Who does not eulogize the vow of celibacy which burns down all faults, as a lamp does moths, which like the moon alleviates agonies and which like the ocean produces the jewels of virtue ?

42

Every moment one should be attentive in observing the vow of celibacy which, like the sun shining with full lustre, destroys the entire darkness of calamities and which, like the wish-yielding tree, gives the desired objects

43

Those high-minded persons intent upon observing the vow of celibacy, to whom Indra, the lord of the gods, humble with pure devotion, bows down, while taking his seat on the throne, are always victorious in the Earth

44

When the vow of celibacy, which leads to life of highly auspicious state, shines forth, the sacred Mantras fructify, the fame spreads over the Earth and even the gods honour the chaste persons with their paesence

४१

अस्ति पर्व्व सञ्जति दोसा  
 अहि मित्रंके परितापसती ।  
 अत्यम्बुनाहे गुणमुत्तमूर्त्तं  
 त शुभ्यप केण न वम्बुधरं ? ॥

४२

साहस्तम्भगुम्भि अहि तपसी  
 नस्तस्मि सप्याधय-भंघयाय ।  
 इहयसंपापण-कप्यस्मि  
 अणुवर्ण्ये जमाउ तथ वम्हे ॥

४३

सीरासये वंवर अय्यमायो  
 सुरसये आ सुर-भक्ति-अज्ञो ।  
 ते वम्हवेरप्ययव्यजिज्ञा  
 मार्गसिणो भूमितसे जयति ॥

४४

पञ्चति मंठा वह्य अ किन्ती  
 संमिच्छमुम्भत्पद देवया वि ।  
 अहूरसंसादिअमंगलमि  
 परिष्कुरन्तमि वयमि वम्हे ॥

45

Celibacy which gives immense strength to the bones, which develops the corpuscles of blood and which imparts the glow of vigour to the face, is attained by the resolute only with good thoughts

46

Neither the full moon nor the celestial fruits are able to give that pleasure and satisfaction which chastity bestows

47

The vow of chastity, which is the essence of character, which is the origin of unity with the Supreme Spirit and which is the source of intellectual lustre just as a mountain is that of a river, is the receptacle of high grandeur

48

A man should not give up the path of celibacy which secures excellence in this world and heaven in the next, and resort to such a wicked path which is fascinating in the beginning but bitter in the end like the fruit of Kimpāka



४५

अतीव भूरि पद्ममस्त्रियन्तो  
 रत्नपद्मं विद्वत्साधमाणा ।  
 मुहे पद्मपद्मं सिरन्तो  
 धीरस्स पद्मो सुविद्यारम्भो ॥

४६

न तं मुहे पुष्पनिखायरस्त  
 पद्मनिरे पागद्विह पद्मो ।  
 न तं रसं विद्वत्पद्मो विद्वत्  
 मुहे रसं अं विद्वत् पद्मो ॥

४७

ओ पाण्डुपद्मो धरिभस्त, ओ न  
 द्वेह परम्पद्मस्त, अम्हा ।  
 निरह मेहा सरिभस्त पद्म  
 पद्मो महापाण्डुपद्मो ॥

४८

एह पद्मो तद्मो परम्प  
 अम्हा न तं मेद्विद्वत् पद्मो ।  
 आवापमते पद्मनिभस्त  
 धीर व विद्वत्पद्मो पद्मो ॥

45

Celibacy which gives immense strength to the bones, which develops the corpuscles of blood and which imparts the glow of vigour to the face, is attained by the resolute only with good thoughts

46

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48

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૪૭

તથાપ્ય દેહમ્મિ ન તાપદંક  
 મત્તિષ્વ દંક ન પુણો સમસ્સ ।  
 ન વિત્ત-આમારપયપ્યર્થક્કણી  
 ધમ્મો પરં ઝીલ્લણ્ણમુલ્લમ્મંદં ॥

૧૦

સામણ્ણસાહી ગિદ્ધમહિણો ષો  
 જે સપ્પદા ધમ્મદણ્ણયાય ।  
 તે દેસઓ ત વપમાયરચ્છા  
 સદ્ધાર-તુદ્ધા પરદારપચ્છા ॥

૫૧

રત્થિ વ પૂર્થ મરત્થિ વ અમ્મં  
 નિમ્મં કુરિદ્ધીમ અધિક્કામાણે ।  
 ક્ષામ્મય કમ્મં નિમ્મચ્છેદ-તાવં  
 કુચ્છા કુરિદ્ધિં ન પરગણ્ણાય ॥

૫૨

દૂરે પરત્થીગમનં સપત્તી-  
 ઝોગો વિ મેસરદ્ધિઓ ન ઝોળો ।  
 પરસ્સ પત્તીમ કુસીલ્લયાય  
 કુદ્ધાસમો વપદ-ઝીલ્લણ્ણસ્સ ॥

49

Celibacy, which does not pain the body like religious austerities, which does not subject it to exertion as devotion and which does not require the expenditure of time, money and the like, is a highly powerful life leading upward

50

Those householders who cannot always and wholly observe the great vow of celibacy, should observe it partially by being faithful to their wives and avoiding the contact of other women

51

One gets wrath and is pained to the quick, when another looks with an evil eye at one's wife, daughter, sister and mother. Experiencing thus, and thinking that others may also feel similarly, one should not entertain evil intention about others' wives

52

When it is improper for one to passionately indulge in the company of one's own wife, what then to say about another's wife. The happiness in married life depends upon the moral purity of both the husband and wife

५३

पिण्ड सरीरस्त समन्ति राया

हृद म यस्मि पुरस्त हानी ।

रक्षेच्च तन्मा सख्यो सरस्त

तं बभूवनाहपरं करिणा ॥

५४

सन्धस्तनासो वारं च चंडं

बन्धो अ वैरतमपाठस्तं ।

परत्वं चोत्पत्तस्तत्त्वो अ

परम्यासंगम-बुद्ध्याहं ॥

५५

सारमनेच सिरिसन्ध कोमलं

पैठस्तवापि मनुभ्य उच्चरं ।

समूहस्तंऽम्बुमगंधि-पञ्च-

पञ्चवस-अस्तं मित्रपुष्पासिपि ॥

५६

एमारिसि चाप्यष्टाष्टव

धुनैरपुष्पं वि परिकपञ्चा ।

साधारण्यं मह्यं परत्वि

पाठं विवेकी विस बभूविव ॥

[ वृत्त ]

53

Semen is the king of the body When the king is killed, his city becomes a mass of ruin Therefore the king should be saved from the arrows of Cupid by making him put on the armour of Brahmacharya

54

Total destruction of property, deadly enmity, bondage, painful fear of the body being hanged and residence in the terrible hell in the next world—these are the penal fruits of coming in touch with another's wife

55-56

A discreet man should give up thoughts of another's wife, of a miss or of a harlot, even though she may be fawn-eyed, tender like a Shirisha flower, of nectar-like speech and lovely like a Madhoo'ka flower, even if her face be fragrant with the sweet odour of the fully developed lotus and splendid like the full moon, even if she showers forth flowers in the form of smiles, and even if she extremely beautiful be eminently accomplished in various arts,—knowing her to be a poisonous creeper

५७

मण्यन्ती वयमप्यन्ती  
 मयप्यन्ती न मिहो विन्द्या ।  
 ज्ञानं न साधारण्योसिमा वा  
 सुहृत्पदा होन्ति निसेपिमाभो ॥

५८

निवेगमहो हव्य कुसंग-  
 संगप्यसगा गच्छिआणुसंगी ।  
 तदापिहो जेष न सकरेह  
 वयं गुरु मोहमहन्धरतो ॥

५९

कुट्टि पि आऽऽलोमह कच्छि-सिष्णु  
 सविद्वज्जेतेष पृथ्विष्य न ।  
 जेहोऽस्मिन् तं कुप्यार् सजेहाऽऽ-  
 होव न कञ्जेऽह कयापि वेसं ॥

६०

रहस्स हाणी वचिणस्म हाणी  
 गुणान हाणी न जसस्स हाणी ।  
 एवं महाहाणिपरं मुजेउ  
 वस सुविद्दी पडिअमाय जो ॥

57

The company of harlots whose thoughts, speech and action do not correspond to one another, yields no happiness to the man [who seeks it]

58

A man attached to a harlot becomes engrossed in the company of wicked persons and thereby loses the faculty of discrimination to such an extent that he, being blinded by temptations, ceases to pay respect to elders and relatives

59

A man should never seek the company of a harlot who, though devoid of true love in her heart, outwardly shows great regard for him and who out of greed for money looks upon even a leper with an eye of tender love as if he were the god Cupid

60

By the company of harlots body, money, fame and virtues—all are destroyed Thus knowing them to be an abode of great ruin, one should refrain from their contact





इत्थं समाख्योद्भव मन्त्राय सं

सकृद्यमर्षस्तस्यै तर्हि मं ।

चिंतेश च बेरिगमो कनो हा

સિઆ સરંદોષિઅ માજસો જો ॥



परिगणनासंग इभासणमि

समाहृत पादपिर गुणाप्ति ।

जन्मो परं विधि न नीयते

अथो परं नो महम पि दुःखं ।



मात्रैर्धर्म एतद्य पुमाण्य पम

ॐ नमो भगवते वासुदेवाय ।

कल्पद्रुमो तं भरिदा धेनु

परित्यागं नश्यत्ययं सिद्धः ।



**मय्याय क्वाहं य सरीर-क्वाहं**

**पञ्चस्य साहसं गुणानि च ।**

विषिष्टिहर्षं स-मर्थं च धीरि-

**प्राज्ञस्य सीमा न बाह्येषु साध** ■

61

If a man who runs mad with the handsome form, ponders calmly over what its inward nature is, his mind would not be tossed to and fro by passions

62

All virtues are sacrificed in the fire of the evil of seeking the company of a woman who is not one's own wife This is the climax of mental feebleness This is the meanest type of human character

63

The vow of celibacy, which in the foregoing exposition is said to refer to men, will be found equally applicable to women themselves if they think over their own condition

64

One, having considered spiritual and physical good, and the acquisition of strength and virtues, and thereby being firm-minded, should not swerve from the path of morality

३१

सहायसिद्धो सुप्रसिद्धिर्नि  
 भास्यमानो अक्षिणसस्यो ।  
 बभौ सयाऽऽप्यवमया मिसह  
 वीथिष्व जीप, ठव अं तवाह ॥

३२

एवमिति ज्ञे अप्यमुद्रिमं सलीज  
 त्व परं अष्टरसापुरो वि ।  
 सोऽष्टीरसालीज सिरोमणी ते  
 तद्विनि-तुरा गपणे अदिति ॥

३३

परिगता मुच्छन् मुच्छन्ना य  
 कम्मण्यवपति विद्योदकण ।  
 परिमादं सप्यमवाकुर्वति  
 दध्वादकव मुण्यो विरमा ॥

३४

गिहत्पबिन्ती मुपिआ य मिष्ठा  
 परिमादी ता न मुणी गिहिव्व ।  
 परिमादीयं च मुपिचणम्मि  
 न कीस गिहीण मय मुपिचं ? ॥

65

The Yama of celibacy, which is natural, dependent upon mental purity, easily attainable and which is ever pleasing, shines like a light in life and is the best of austerities

66

Those are the foremost of the powerful and their glory is extolled in heaven, who, even in the presence of a nymph [a beautiful lady], unbrokenly maintain the vow of celibacy, the best Teertha

67

Because of covetousness illusory attachment creeps on a being, and illusion forges the bonds of Karma Seeing this the sages being disattached, renounce all money and other worldly objects

68

Householdership and Yatirhood are quite different states One who possesses Parigraha—money and the like, is not a monk, but a householder If we call a man who is coveting and accepting gifts, an ascetic, then why should a householder who also accepts gifts, be not called an ascetic?

६९

परिगाहो माणुषिओ मिद्धिस्स  
 सुणिसुणं तेष मुणो परंतु ।  
 वप्पोवन्नेगे भयणप्यसत्ति-  
 पवसप्यम्सावि न तुज्जपत्तं ॥

७०

आहासपणावि धजमाहम्मि  
 मिसाभय साहचरित्तम्मो ।  
 संसारदुष्पायभिराहदेवं  
 साहस्स साहुं अपरिमाहत्त ॥

७१

मिहत्थवणो अपरिमाहत्त-  
 प्पं वल्लमीउमळं न होइ ।  
 भओ कुप्पेच्छा स परिमाहस्स  
 पमाणमासप्यसपयरोहि ॥

७२

परिमाहस्सपऽक्कळिण्ण पयारे  
 तण्हा उवस्सेइ अमरयाए ।  
 एवे च पोओ विव सायरम्मि  
 भव पिउठ्ठेइ सरीरघारी ॥

69

Possessing [limited] property is not improper for a householder, while an ascetic will deserve censure if he has property. If the desire for enjoyment of wealth finds place in the heart of a monk, then what guarantee is there that the desire for satisfying lust will not find place in his heart ?

70

The acceptance of wealth though made with a good view, becomes the cause of the degradation of the character of Yatihood. Non-covetousness which is the means of subduing the pernicious whirlwind of worldly life, is essentially important for a monk.

71

Householders are not able to practise the vow of non-covetousness, therefore they should set a limit to their holding of property, so that the currents of ambition may be checked.

72

We should bear in mind that greed obtains unlimited hold on the mind of a man if covetousness be unrestrained, and hence he is undone in the ocean of Samsāra, just as a boat [overloaded] sinks down in the ocean.

७३

परिमाहाऽऽसत्तिवतीमवन्तं

मुसति बेजा बिसयामिघाण्य ।

अग्गी अ आनुंकर कामरूपो

तहा निरुग्नसति कसाय पाहा ॥

७४

पावस्स वण्णि अद्युहस्स वारिणि

होसाण अम्मं न वपति आत्त ।

आसुम्मिणो आसु वरंति तत्थ

न अत्थ तिम्मंसु-सुहसु-भसु ॥

७५

ओहण्णवो अद्यमिअत्तिओमो

इत्थंयिमो तेहि पयस्कमानो ।

देसा वि गेण्णीम इमं अम्मं जे

पर्वणिहा सति मिही वि यथा ॥

७६

आरम्ममाय मववण्णमुळं

परिमाहो क्खरप्पमत्ति ताणं ।

परिमाहं तेज अगाएवन्तो

कुआ अवस्सं निययप्पमार्यं ॥

73

A man who abandons himself to greed, is robbed by thieves called worldly objects, is burnt by the fire of lust and is besieged all around by the hunters in the form of passions

74

Hope is called the creeper of sins, pit of misery and source of vices The waves of hope dash violently in the place where neither the rays of the sun nor those of the moon are able to penetrate

75

Those who have even partially practised the vow of non-covetousness, are able to check the tides of the ocean of greed which has pervaded the three worlds Such persons though householders deserve to be congratulated

76

Activity [worldly undertakings involving sins-injury and others] is the root of the tree of worldly existence, and acceptance of property is the cause of this activity A householder should therefore set a limit to the acquisition of property



७३

परिमाणोऽऽमृतिवसीमवस्तु

मुच्यन्ति वेना विसृष्टमिषाण्य ।

आगी अ आलुप्य कामरुचो

तदा मियन्वति कस्या वादा ॥

७४

पावस्तु वेन्मि अमुहस्तु कानि

दोसाण अम्मं च वयन्ति आस ।

आमुम्मिचो आसु वयन्ति तत्थ

न अत्थ तिम्मंसु-सुहंसु-मंसु ॥

७५

ओहण्वो अहमिमत्तिओमा

उत्थपिमो तेहि पयस्समाण्ये ।

देसा वि गेण्डीअ इम अमं वे

एवविदा संति गिही वि यथा ॥

७६

आरम्मरा मक्खण्णमूर्ध

परिमाणो अरम्मत्ति तार्थ ।

परिणो तेण अमारवन्तो

कुम्भा अवस्तं निवयण्णमार्थ ॥

73

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७७

एष अहिंसा-यमा ब्रह्म-  
 सति चरेत् मरिहति सम्भवे ।

एषतिष्ठ यमो ब्रह्म सम्भूमो  
 साहायिमा पुण्य जीम-णीर्ह ॥

७८

यमा अहिंसापटुही बुद्धि दि-  
 क्षासाधनसाधनयाचिचिआ ।

ते सन्ध्यामोमा भविमा महर्षय  
 वित्तवर्धनं परिचरन्तितर्क ॥

७९

हिंसायुक्तो सति पितृसन्ध्या  
 पृथग्भवेत् ब्रह्म सत्तवीर्ह ।

कोटिग कोटिग य मोहो किमा-  
 कृतवन्तामा अनुमोदना पुण्य ॥

८०

नवति मेआ मिड मन्त्र-तिष्ठ-  
 मेमचणा होति अनुसन्ध्या ।

पृथग्भवेत् मिड-मन्त्र-तिष्ठ-  
 मपदि मुखा तिविदा मवति ॥

( जुम्मा )

77

All should always observe these five Yamas according to their own capacity The observance of these Yamas applies to all and forms the root principles of conduct in life

78

When these Yamas [Ahimsā and others] are not delimited by time and space, etc they constitute the Great Vows (महाव्रत) which are to be observed in all places and at all times (सार्वभौम) When perverse ideas assail us, we should think of their opposites [and thus dispel them]

79-80

Himsā and others are called Vitarkas Each of them has twenty seven varieties They are either [1] committed by oneself, or [2] caused to be committed by others, or [3] suffered with approval to be committed by others, again through [a] anger, [b] greed or [c] infatuation We thus get nine varieties Each of them is again three-fold, according as the sin is of mild, ordinary or impetuous nature Thus we get twenty seven varieties Every one of these last again is further divided under three heads according as it is mild, ordinary or impetuous

८१

अर्णतमण्णाणमर्णतदुक्कं

विम्वणिविक्खाणि फळाणि ताव ।

एएण उक्कोसपमागवाणं

फल समार्यं निगदंति इत्थं ॥

८२

अञ्जवपत्थेरिअसाळि-अमो

मिखमावय वि इवति संता ।

सएव एए आगमित्थ पइ

विशुद्धमणानि फलस्स सिद्धी ॥

८३

अवेअमामम्भयनिबसत्थे

मव समता एणणाण सिद्धी ।

बंमि पिरे विखमहोवमो आऽ-

परिणाहे अम्मअत्तपोद्दी ॥

८४

ओगस्स दिद्दी पपदति अइ

कमिअ अंगदि सहऽइदि ता ।

पोद्दी सुसयानसमच्चिमो अ

दुक्खर दिद्दी, पदमित्थ मिप्ता ॥

81

One should well reflect on this truth that unfathomable ignorance and unending misery are the results of them. What result is brought about by the Yamas when they are practised to perfection, will now be stated.

82

In the presence of one who firmly observes the vow of Ahimsā, even creatures with natural antipathy against one another, are quieted down into being friendly. When the vow of truthfulness is determinately practised it fructifies actions without efforts.

83

When the vow of non-stealing remains unshaken, there is the acquisition of jewels from all quarters. When the vow of celibacy is firmly observed it gives highly excessive power, and the vow of non-covetousness fructifies into illumination of past births.

84

The wise say that Yoga is practised in eight progressive stages ( दृष्टि ) which are respectively correlated with the eight divisions of the Yoga. Drishti is a perception associated with right belief. The first of these Drishtis is called Mitrā.

८५

मिच्छागर्भे वैसृज्यमस्ति मंदं  
 कणो तिष्ठन्मिस्त इहोवमाय ।  
 नञ्जोवयारे इह लेभविशी  
 न वद्व्यं वैसृज्यं परत्य ॥

८६

देवादिदेवे कुस्तुलं च चित्त  
 पबंद्यं संसृज्यं च तस्त ।  
 सोमस्त भीमं इह वद्व्यमाजो  
 नेवद्व्यं पभे सुहमागर्वोभो ॥

८७

संसारबासा बिरया अर्सगा  
 महम्बयाई परिपात्तमाणा ।  
 आर्यसमूभा सुहसाहयमि  
 अहोधिर्भं सेवा पुण्यसाधी ॥

८८

उध्विज्याया एत्य मरुज्यायो  
 स्याममरुज्यं अमिवाहा चि ।  
 यद्व्याज-वाजीज समापये अ  
 सद्वा परणत्यनिबोदये अ ॥

८५

In this Drishti perception makes a tardy progress. Hence it is said to resemble a spark of the fire of grass. In this stage one does not get tired in rendering service to others, neither is rancorous to others.

८६

A fortunate one who has elevated himself to this position, indeed sows the seed of the Yoga consisting of the fond attachment to the Dispassionate One, salutation to and remembrance of Him.

८७

And he, the meritorious one, duly serves those who have forsaken the association with worldly existence, who are observing the Great Vows and who are ideals on the path of spiritual good.

८८

While a man is in this Drishti, he naturally feels a disgust for the ocean-like Samsāra. He ordinarily submits to progressive discipline and has deep respect for religious-auspicious precepts and full faith in listening to the essential principles of spiritual wisdom.



९

एवं च विद्धि पुढर्म पवरो  
 क्रियापरो पुनित्त-वसेतु भरो ।  
 भोविचसपाम्भवतप्यरो अ  
 निरुचिभो जोगविचारपहि ॥

१०

पुण्योद्-यम् संसृष्टाहवातो  
 पुण्यतनुमि सिभो कुडाये ।  
 तस्संगर्षं आ फार्गअ हेऊ  
 सपाइण तीज इह इवइ ॥

११

भते 'परावत्तण'णामकाळे  
 उल्लोसभो पावर विद्धिमेमं ।  
 उवापय भावमसम्मि हार्स,  
 कुम्भो मलस्सुद्धरिम विवेगो ! ॥

१२

'अदाप्यहे करणे' तिईमा  
 मासअपय्यमिभस्स भते ।  
 ता तं अपुण्यं करणं मर्षति  
 जोगणभो तभिअइत्तप्याभो ॥

89

Those adepts in Yoga say that the good—minded one who has attained to this stage, sympathises with the distressed and takes to right line of action

90

The acquisition of the association of the good, which is the shower of rain in removing the heat of misunderstanding and a sharp axe in cutting the tree of bad conduct, becomes helpful, in this stage, to spiritual elevation

91

The fortunate one attains to this stage when the last parāvarta time at the most remains, the internal impurity being lessened If the internal impurity is dense, it is impossible for one to attain to right discrimination

92

This Drishti of above-mentioned virtues is attained to in the last Yathāpravṛttikarana stage, by him who is nearing the cutting of the Karmic knot The wise say that he is metaphorically said to have reached the Apurvakarana stage because it immediately follows the Yathāpravṛtti Karana stage

१३

त्रिषागमा घोह मासिरे 'गुण-

द्वाप्याणि ' मासिखइ तत्त आरम ।

पारमदिष्टि समुपागण रम,

सामयओ वणिअमागम पुण्ये ॥

१४

अमप्यहाण्य पपुमत्थि मित्ता,

तारा विह्वा नियमप्यहाणा ।

सोमस्त सम्मप्यओ अ तत्त

देहे विरसी म परंग मोहो ॥

१५

सुसत्तसिखी सुमणत्तणं थ

पद्धमाया विधत्तणं थ ।

अप्यस्सइववक्कणओमाया थ

एवं फल्लई परिचित्तिमाई ॥  
( सुम्मा )

१६

संतोसओ उत्तिमसोपक्कमाओ

तवेण सिखी तणु-विचार्य ।

सग्गापमो देवप-वत्तणं थ

उत्तो समाही पणिघाणओ अ ॥

In the Jaina scriptures there are fourteen stages of development of the virtues [Guna sthāna] He who has attained to this Drishti, is said to have reached the first stage of development That the scriptures say that even all those who have not yet reached to this Drishti are of the first stage [Guna sthāna], is an ordinary or general description

In the first Drishti stress is laid on observance of Yama, while in the second Drishti called Tirā, observance of Niyama is imperative Of the Niyamas [शौच, सन्तोष, तप, स्वाध्याय and ईश्वर-प्रणिधान], proper practices of purity [शौच] bring on indifference for one's own body and disattachment towards other bodies, moreover, by the practices of purity, one acquires passivity, purity, concentration, control over senses and fitness for the introspection of his inner-self And from contentment results the acquisition of excellent happiness, perfection of the body and the senses is acquired through religious austerities, repetition of sacred verses and Mantras leads to the blessed sight of the deity, and the meditation of God facilitates deep concentration [Samādhi]

९७

इमीअ दिहीअ य गोमयमि-

कनोवमं बोहमुसाहरंति ।

ठग्गुत्तया एत्थ सुहाययमि

तथावबोहस्स पुणो समीहा ॥

९८

पीई पडुत्ता इह ओगठत्त-

कडासु, मची अमळा य संते ।

अओमकम्मस्स य भायये म

सिहा पमार्णं ति एत्थ सम्म ॥

९९

अत्थाऽऽसण ओगतिइअमंग

दिही बळा सा मणिमा तिइळा ।

इई य कहुमिअण्णगासो-

यमं इई इंसणमाविअत्थि ॥

१००

बहु अ तत्तस्सण्णहिअसो

सेवो म ओगेमण्णयाजे ।

अत्ताहुत्तन्हा-तरबअयेयं

चिरे हुरं चासणमेत्थ अत्थि ॥

97

In this Tārā Drishti the wise say that the perception is like a spark of fire of cowdung cake Here is one interested in doing beneficent or religious works and desire for realization of truth is developed

98

In this Drishti there is unmitigated fondness for hearing the subject of Yoga, pure devotion towards the good and no inclination towards bad actions And in this Drishti one cherishes religious tolerance considering the wise and the good as authority

99

The third standpoint is called Balā in which is secured a seat or posture [Āsana], the third stage of Yoga Here the perception is as steady as the light of a spark of wooden fire

100

At this stage one feels an ardent desire for hearing the religious or spiritual truth, fickle-mindedness vanishes and so it does not obstruct the path of Yoga, and on account of the absence of evil desires and of haste he attains to the fixed and comfortable seat

९७

रमीअ दिदीअ य गोमयमि-

कणोवमं बोहमुशहरति ।

उज्जुत्तया एत्थ सुहाययमि

तत्तावबोहस्स पुणो समीहा ॥

९८

पीई पकुत्ता इह ओगतत्त-

कदासु, मत्ती अमला य सत्ते ।

अओण्णकम्मस्स य आपरो न

सिद्धा पमाणं ति एत्थ सम्मं ॥

९९

अथाऽएत्थ ओगतिइच्छमणे

दिदी बळा सा मयिमा तिइत्था ।

इहं य कहुमिअण्णगासो-

वमं इहं ईसव्वमाविअरिथ ॥

१००

बहु अ तत्तस्सवणादिआसो

सेवो न ओगेगयइण्णमाणे ।

असाहूतणा-एत्थअणेण

थिरं सुई आसवमत्थ अरिथ ॥

101

Owing to the acquisition of this posture all the obstacles are removed There is no possibility of his being affected by heat and cold and the like, and the impediments being removed, all his rites are done carefully and with mature deliberation

102

One who has attained to this state, takes as much delight in hearing the knowledge of reality as does a young man of refined taste with his beloved by his side, in hearing song

103

In the absence of the desire for hearing the knowledge of truth (शुश्रूषा), the hearing of it, bears no fruit as do the seeds in a barren soil, while if the desire for hearing it, exists ardently, the other means for the destruction of Karmic forces, are not wanting

104

The fourth standpoint is called Diprā which is characterized by cessation of breath [ Prāṇāyāma ], and is free from the obstacles to Yoga In this stage he hears the truth The perception here resembles the light of a lamp,



१०१

समं संहतै र्द्व भंतराया  
 रदाहिषाजा न य समवेद ।  
 अथायदुरीभक्षणेन द्विष्यं  
 सिद्धा समर्तं पविषाजपुष्य ॥

१०२

अहा रसण्यस्तं सुषस्तं कन्ता-  
 सुतस्तं गीअस्तवणादिखासो ।  
 तदा ह्यं विद्धिमुवागयस्तं  
 तत्तावबोदस्तवणादिखासो ॥

१०३

तर्हि अखंते विहसं सुर्मं पि  
 बीमस्तं पात्रो विच ऊसपमि ।  
 संते तु तस्मिं फस्ताहनाई  
 कम्मावधाय न सुखदार् ॥

१०४

विष्या सुभा पाजयमेव ओगु-  
 त्यामेव मुद्धा भूमिमा बडत्पी ।  
 इमाह तत्तस्तवण्यविच्छी  
 बीविण्यहासंनिहर्तव्याप ॥

101

Owing to the acquisition of this posture all the obstacles are removed There is no possibility of his being affected by heat and cold and the like, and the impediments being removed, all his rites are done carefully and with mature deliberation

102

One who has attained to this state, takes as much delight in hearing the knowledge of reality as does a young man of refined taste with his beloved by his side, in hearing song

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104

The fourth standpoint is called Dīprā which is characterized by cessation of breath [ Prāṇāyāma ], and is free from the obstacles to Yoga In this stage he hears the truth The perception here resembles the light of a lamp,

१०५

ओ सास-पस्सासगाँम गाहा

तं ओगओ पाणयम मणंति ।

स रेखागो पूरा-कुम्मा य

तत्पाऽऽमो वाहिग्सासविची ॥

१ १

तत्पूरकं पूरा-सामयओ

तत्तेरिभे कुम्मासणमो म ।

पगस्सहावा वहि ओगकय

ता एरिमे जति पदे वि वेर ॥

१०७

मया पुओ पाणयमो ठ बग्ग-

मावस्स रमा तद् पूरेण ।

अतस्सहावस्स यिरीकिँप,

आवइमे पत्थपमेअमग ॥

१०८

धीप वि पुत्ता अवि मित्तओ वि

धम्मो विमो एत्थ निआसुओ वि ।

जिबज्ज साध् अवि धम्मइँ

पायितक्के वि न ठ वपज्ज ॥

105 -106

Control over inhalation and exhalation of breath is called Prāṇāyāma It consists of Rechaka, Puraka and Kumbhaka Rechaka means exhalation, Puraka means inhalation and Kumbhaka means suspension Those who Practise Yoga, do not necessarily follow the same method, therefore some follow this path

107

Breathing out passionate feelings with regard to externals is called Bhāva-Rechaka, breathing in feelings with regard to internal nature is Bhāva Puraka and making steady in the mind the real truth is Bhāva-Kumbhaka. This Bhāva-Prāṇāyāma is the real part of Yoga

108

In this Drishti, Dharma is dearer to him even than wife, friend and son He becomes ready to sacrifice his life for the sake of Dharma and does not abandon it even at the risk of life

१०९

एवं मयककारक्यं चरता

तत्तत्सुरस्साठपपण पुण्य ।

वीथं परोद्वयधनं करार

महामई सन्मुखमत्तिसाजी ॥

११०

हमासु विहीनं चरन्तु ह्यार

मिच्छन्तय गीठि-अवारमेण ।

गीठीअ मेओ हवण पिरण

न ता चरन्ते इह सन्मुखोदो ॥

१११

अव्यक्तलक्ष्मीमो

मिच्छन्तदोसं पवयन्ति पण्णा ।

अमोदण तत्प विमूढचित्ता

सजीपण्य जेति अहोगईण ॥

११२

मिच्छन्तदोसस्स पराजण

संसारदुक्कलोदमिर्षयण्यस्म ।

सम्सगमा पुण्णाहउभूमो

दुत्तकटाइ हवण पण्णाओ ॥

109

The wise one with due devotion to his preceptor, throws the salt waters in the form of the worldly life and feeds the seed of Yoga with the sweet waters of true knowledge

110

In these four stages perversion [Mithyātva] persists because the knot of Karma is not loosened therein. It is however accomplished under Sthirā aspect. So no inner perception is possible in these four aspects

111

The term Avedya-samvedya-pada [the state in which what is comprehensible is not comprehended] means Mithyātva [falsity], and at its terrible rise, those stupefied by ignorance lead their lives to a lower stage

112

Through the association of the good the falsehood which brings on the succession of misery in the worldly existence, being overcome, Rāhu in the form of perverse reasoning or of doubt [Kutarka] which leads to degradation, vanishes

११३

समं बुधादे पदिकृष्णया  
 सम्पोहपोम्ममि हिमोषया ।  
 सदापसदा सपयोसगा य  
 हनेह पाप्मी सदिमं कुतळा ॥

११४

सहासु वायणद्विवायज्जपा  
 विसारपाप विधिहा हवति ।  
 तत्ततसिद्धी न सदिज्जप ता  
 इहत्वि पापं तिष्णीज्जगस्स ॥

११५

परी अहिण्णू अमुगं पयत्थ  
 अज्जणुमाप्पेदि निरुक्कयति ।  
 तमेव अप्पे विवुहा पयत्थं  
 तयज्जकूलेण समत्थयति ॥

११६

न देववापदि अरिदियत्था  
 मवज्ज सज्जा वणु मिचिण्णैठ ।  
 ता पत्तिमा ठे समथाड होज्जा  
 विचिण्णिज्जा विस्सविचारप्पसु ॥

113

One destroys his own good by resorting to perverted reasoning (कुतर्क) which is an unfavourable wind dispersing the clouds of tranquillity, which is like a fall of snow on the lotus in the form of good advice, which is like a thorn in a righteous belief and which serves to excite pride

114

In the assembly of the learned people take place discussions and rejoinders of various kinds. Indeed they do not lead to the realization of truth or absolute conclusion. This is illustrated by the example of 'Tilapilaka' [an ox turning round in a mill]

115

What is almost seen in the assemblies of learned people is that the learned disputants on one side try to establish one syllogistic conclusion in one direction while their learned opponents prove the contrary supposition

116

If incontrovertibly logical proof had been possible as regards matters beyond the reach of senses, the learned men of the world could have arrived at a definite conclusion long before the time



११७

न वायममा न य तक्रसत्पा  
 पयासए धी अक्यणयार्थे ।  
 तत्तरस सिद्धीम पहा अहत्पो  
 ओगो विजा तं न ह्नु अन्यसिद्धी ॥

११८

मऽप्मासमेत्ताऽऽगमसंगद्वार्ण  
 मऽप्रस्त सत्यत्यवसा अपर्ण ।  
 तत्तत्पबोहस्त हवीञ्च सिद्धी  
 मार्गव्य सा समस्तान्तिरीलं ॥

११९

न सहमेय कम्पदो पिपेयो  
 बाष्पापिद्वार्ण कल्लु वसणाय ।  
 विद्यारणीले परमत्यस्त  
 स्मर्त द्वि पासन्ति समेक्किण्यो व ॥

१२

सत्तावपोहस्त कए मसीम-  
 सोहम्मि मर्ध सए तप्परेम ।  
 प्तामव वसणमोहणस्त  
 सद्धि-आविम्मवर्ध मवेर ॥

117

Neither by discussion nor by logical reasoning can inner intelligence be enlightened by those who have not directed their efforts to the elevation of inner [spiritual] life. The only way to know what is the truth is Yoga, without which it is quite impossible to achieve real welfare.

118

Not only the study of scriptures nor victory over others on the strength of scriptural erudition, leads to realization of truth, but it depends upon conduct characterized by mental tranquillity.

119

It is not proper to dispute over the different technicalities of various systems of philosophy, but we should reflect upon the real truth in them. Indeed, the impartial ones look on all things impartially.

120

For the realization of truth one should always be alert to purify one's life. When the Darshana-Moha [i.e. the Karma which overcasts Right Faith-Samyak Darshana] is overcome, there arises true discrimination or unsullied perception [सम्यग्दर्शन]

१२१

यत्तारि दिदी पुरिमा सिरति  
 ममाऽऽमिमुक्त्वेन विमुक्तिजोर्ग ।  
 मिच्छतपता पि तयपभाषा  
 कदाणजोर्मातिमपुमाकथा ॥

१२२

संतो विणीमो म मिद्ध मिसमा  
 महो तदा धार्यरित्तसाती ।  
 मिच्छतपतो पि विमुक्तिपत्तं  
 तुत्ते ममो संसिमधम्मिअत्तो ॥

१२३

सेम 'वगापट्टण'णामकस्से  
 उदिट्ठमावण भवेति भये ।  
 नदिट्ठिणा णाम मियम्म स्यादे  
 उदिट्ठपाए एणमा विमंभो ॥

१२४

मार्गीम नदिट्ठिपउक्रमेअ  
 पिरा य कंता य पदा पला य ।  
 पञ्चादिई ताप मव पिराए  
 एट्ट पणासा क्यणगदाधा ॥

121

When one pudgala—parāvarta time at the most remains these four stages are acquired Even though having Mithyā̃tva, they are directed towards the goal, because their Mithyā̃tva is lessened Therefore they, being auspicious, lead to the path of Salvation

122

One who is tranquil, modest, good natured and endowed with excellent conduct, even if possessed of Mithyā̃tva, is commended in Shāstras as Dhārmika and is believed to be fit for Liberation

123

When half of the Pudgala—parāvarta time at the most remains, an embodied being attains right belief (सम्यग्दर्शन), that is to say those having right belief, reach Absolution within the said time

124

The stages where true discrimination arises, are four, namely Sthirā, Kāntā, Prabhā and Parā While under the aspect of Sthirā there is Pratyāhāra i e a complete withdrawal of all senses from sensual objects The perception in Sthirā is clear like the lustre of a jewel

१२१

समाधिर्न जा कृत्वाप्य भव्या  
 पञ्चाधिर्न सा परिवेदभ्य्या ।  
 सद्दिष्टिमेव पदम गयस्स  
 सन्धापबोहो ममयस्त्रिभो म ॥

१२२

कम्माप गंठीम विभेद्वेण  
 विवेगसंभासिरमापसाधं ।  
 संसारवेष्टा पद्विमार बाह्य-  
 पूलीयत्दीक्ष्यमममिदेष ॥

१२३

जद्व-जोर्न परमत्पतत्तं  
 वेगप्यिभो मूष परो पर्यबो ।  
 एष च भोगो भवभोगिभोगाऽऽ-  
 भोगम्सरूपो पद्विमार एव ॥

१२४

तभो म कृत्वा मव पवसो  
 तारापदासंनिधेसुष्याद ।  
 विसम्म दैस विरबधर्ष ज  
 तं धारणं एव चर्यति संता ॥

125

Pratyāhāra, the fifth stage of Yoga which is acquired in this [fifth] Drishti, means withdrawal of senses from all phenomenal objects. The inner perception [sukshma-bodhi] which first arises under this aspect [Sthirā], is clear [free from doubts]

126

To those who are enlightened by discrimination through the destruction of Karmic knot, worldly activity appears like a sport of children erecting a structure of sand

127

Under this aspect, [to those who are spiritually advanced] the natural state of Soul is known as the highest truth and everything else, phenomenal. Thus worldly enjoyments are felt as a dreadful expanse of the hood of the serpent in the form of Sansāra

128

Henceforth the enlightened soul passes on to the stage of Kāntā where the perception is like the lustre of a star. Dhāranā which is the characteristic of this stage, means fixing the mind steadily on an object

१२९

ओगस्म छद्गमिहावगम्

ससाहमे पर बहु विकासं ।

धिरत्तमा भक्तमुमा न पत्य

मवाय भोगा न य क्षमिभस्स ॥

१३०

तत्तेष मापदुमभेस्त्वमाणी

तस्मज्जभा जाह जहा क्षिप्र्यो ।

भोगा सकृत्त तदा धिमेतो

भणाठसुतेष तमो पयाह ॥

१३१

मीमंसणा माम्हा बीविमामा

मोईभयारक्खवणम्मि पत्य ।

तत्तण्णासे भ महुस्सल्ले

कुम्भो पयारो म्भसमज्जसस्स ? ॥

१३२

विट्ठो पड्डकज्जुत्तुसबोहा

झाभेज्जसारा रद्धिमा कभाप ।

झाणोम्मये पत्य पबहुए से

सम्व्यहारे मवम गरिट्ठ ॥

129

Having attained, in this Drishti, the sixth stage of Yoga, the man goes further in his spiritual progress And on account of the steadiness of mind, he ceases to rejoice in everything else And worldly enjoyments do not bind him who is inwardly awakened, to Sansāra

130

One who knows the truth about mirage, passes on untroubled through it So one who understands the true nature of worldly happiness which is mirage-like, experiences it being disattached and advances on through it

131

Here is right and profound consideration [ Mīmāṃsā ] which is like a lamp for dispelling the darkness of ignorance, and with the high splendour of true knowledge, there is no room for irrational inclination

132

The seventh aspect is Prabhā The perception therein resembles the brilliance of the sun Dhyāna [ meditation ] is its chief characteristic and it is devoid of disease It confers the excellent bliss which is swayed by tranquillity and for this very reason is self dependent



१३३

सर्वं मय मस्यस हि दुष्कृतं

सर्वं मये मय्यस च सुफलं ।

सुवासुखं परममममृतं

ततोवस्यती म गुणो इत्येव ॥

१३४

आ धारणाप मिसयन्मि पणप-

गताप्यप्यस्तङ्गरप्यस्त तं मये ।

आप, समाही म तमेव किञ्चित्तो

सकृन्मैतप्यहिमास्तङ्कनस्तर्ज ॥

१३५

मसगविर्त्ति इह सप्यवित्ति-

पथ पण्य सप्य महप्या ।

पसतवाहितमरीदमेव-

इमेव नामतरमो परत्य ॥

133

Dependence on others constitutes pain and self-dependence constitutes happiness This is the real nature of happiness and pain The quality called realization of Truth is manifested in this stage

134

Dhyāna is defined as the concentration of mind on the object of fixed attention Intensified Dhyāna is Samādhi The concentration in Dhyāna when connected with the function of Dhyāna, is called Dhyāna, and the same Dhyāna when freed from such a function, is named Samādhi Samādhi is the pure flow of meditating the only fixed object, without any other function The current of concentration in Samādhi flows uninterrupted like the incessant flow of oil, while in Dhyāna there is some break [In fact Dhyāna being of various kinds, Samādhi is also called Dhyāna]

135

The high souled one advances under this aspect, to the state of disattachment (असगवृत्ति) in which the current of spiritual reflections and spiritual performances proceeds in an excessively pure condition This is the reason why this state is called Sat—Pravṛtti—Pada (सत्प्रवृत्तिपद). It is Prashāntavāhitva designated by the Sāṅkhyas, and it is also named in various ways by others

१३६

परा परा नाम समादिनिद्रा  
 दिही समासगविमुद्गमाया ।  
 सग्रीक्या होर ईद पयिती  
 बोदा समाजो पुन धदिमाय ॥

१३७

भासज दिहिं बहिं महोद्यमा  
 सन्धम्मसनासबलण कयत्त ।  
 ल्हुं परं जोगमजोगमतभो  
 पप्पाजयवर्मा ल्हय भद्धम्मभो ॥

१३८

मिच्छाह क्खं भिगदीम मिच्छी  
 ताणह तारो भ मणोबिक्कासो ।  
 बल्लह सस्साहणक्खमसत्ती  
 दिप्पाह भंतद्धरणस्स विच्छी ॥

१३९

पिरा पिरय पुन तत्तभूमी  
 कंताम कंतो सममाबभायो ।  
 छाणज्जहमासुरया पहाय  
 समादियोगो भ परो पराय ॥

136

The eighth aspect called *Parā* is rooted in *Samādhi*. All attachment (आसंग) disappears here. One, advancing to this *Drishti* which is endowed with the perception like the moon light, is identified with the soul.

137

One who has supremely advanced in this last *Drishti*, obtains absolute Knowledge [*Kevala jñāna*] on the strength of *Dharmasannyāsa yoga*. And in the end of life he attains final emancipation, having destroyed all the remaining [i.e. *Aghāti*] *Karmas* through the last *Yoga* which is *Ayoga* [free from all activities- all inward and outward movements].

138-139

The state of *Mitrā* is said to be friendship, that of *Tāra* is mental development, that of *Balā* is the power of practice, that of *Dīprā* is luminousness of mind, that of *Sthirā* is firm ground of practice, that of *Kāntā* is radiance of mental equanimity, that of *prabhā* is the brilliance of meditation and that of *Parā* is the achievement of *Samādhi*.

१४०

तप्यगोमयकृद्व्यमु-

क्षयदीयस्तुस्तुस्मीरिभं ।

इयपीदुद्विजेसर्चद-भ्रा-

सममेमास्तु कमेण ईसण ॥

१४१

जेमाइयोसा इह निग्या ताहऽ-

इसाइमा अह गुणा सिआ कमा ।

इच्छेयमहगसमेममहग

विहीण दुत्तं मयिभं अहामहं ॥

140

[ To recapitulate briefly ] The instructive light in the first four is successively like the sparks of the fire of grass, cowdung, fuel and lamp-light, and in the last four it is respectively like the light of jewel, star, the sun and the moon

141

While acting under these stages, the eight evils as languor, etc disappear and eight eminent qualities as freedom from hatred, etc are attained respectively Thus are briefly expounded here the eight Drishtis along with the eight -fold Angas of Yoga, according to my intellectual capacity

६४

सत्यविसारय-अइमायरिअ  
सिरिविन्नयधम्मसरि-गुरुषरण-सीस

नायविसारय-नायतित्थ  
मुणिनायविज्जय विरइण

अज्झत्ततत्तालोए

अङ्कगजोसो णाम तीर्त्तं पयरण  
समथ ।

चोत्थं पयरणं

कसाय-जओ ।



१

अप्यस्तरूपं पदमं पवेज्जं  
 योगप्यवासोसुभ्यामसेहि ।  
 स एष योगस्त हि अतिथ भूमी  
 भागासद्विस्तोवममग्रहा ३ ॥

२

अप्याण-विज्ञे करिसिद्धमाणे  
 योगप्य असेहि अहस्य निष्पं ।  
 अणत-तिष्ठा मय ए विभूई  
 मयर्णव-विष्याण-वसस्तरूपा ॥

३

इदं पयत्यप्यिभ्य समस्त  
 अतप्यवेतं न पिषं सिमा तो ।  
 ते विणिष्य जीवो न अहो न अतिथ  
 वेभ्यमममहाऽऽचरिर्म अहेय ॥

४

पस्तिवृमैर्भ न अहस्त ओगा  
 मया किलेसा स ए संसहेह ।  
 वैहा पुहसेय सरूपवोदे  
 उवेह संघाप्यसेसदुपार्थ ॥

1

Those whose minds are eager for treading the path of Yoga, should first recognize the nature of the Soul, because Soul is the proper field for practising Yoga, otherwise the practice of Yoga would be tantamount to drawing a picture in the void

2

The spiritual field, if constantly tilled with [the plough of] Yoga with proper efforts, yields the divine grandeur involving infinite knowledge, infinite bliss and infinite power

3

This whole universe is included in the two categories which are not differentiated by anything else. They are animate and inanimate (जीव and अजीव). Our soul is enshrouded by matter

4

It is a well-known fact that soul is always subjected to various kinds of misery through union with matter. When the discriminating knowledge that the soul and the body are separate, arises, the soul is liberated from all miseries

भासोभमाणा मधि अम्म-मण्डु-  
 अरऽऽमभोयइमदुपन्नपुण्ण ।  
 ससारमण्येभम्मोहोसा  
 समुप्पियंते न सरीरिणो तो ॥

६

पुदेहि पाहिप्यइ सम्मदुपन्न-  
 निष्पण्णमण्णाज-अप्पाप्पमेगं ।  
 स तप्पयं तम्बिअया पिराइ  
 तवहि उग्गेहि वि नेदरा उ ॥

७

मधो कम्मार्थदियपारवस्स  
 मयस्स मोक्खो पुण तअइत्त ।  
 कोदाइणो तत्थ कसायसेप्पा  
 पत्तारि उत्ता मवयज्जअहा ॥

८

ओ बेरहेऊ परिताबमूमी  
 समऽमाअ दुग्गाइत्तणी अ ।  
 उणअमाणो पइमं सठार्ण  
 इदेअ अरं न य पायगण्व ॥

5

Though men see that this world [Sansāra] is full of miseries such as death, old age, diseases and other calamities, they are not disgusted with it on account of intense delusion

6

The wise say that ignorance of Self is the only source of all miseries. The pain arising from this ignorance is destroyed when this ignorance is destroyed, otherwise it is not destroyed even by severe austerities

7

The subjugation of the soul by passions and senses, is its worldly existence [Sansāra], and the victory of the soul over them, is its liberation. Anger, etc are denominated Kashāyas, and are said to be rain nourishing the tree in the form of Sansāra

8

Anger is the source of enmity, cause of affliction, a bolt like impediment to quietude and a way leading to degradation. When it arises, it like fire first burns its own abode, and it may or may not burn other objects

९

मन्तुस्त तस्तोयसमं समा समा  
 समा परं साहित्यमप्यमंगलं ।  
 आ संयमारामपिषाळसारणी  
 किमिष्टपायद्विषिममणासणी ॥  
 [ शुभम् ]

१०

कोहो कस्तामी मिठ-मज्झ-तिप्याऽऽ-  
 ईहि पपारेहि पसिद्धरुषो ।  
 आरिस्सरुषो स उदेह तारि-  
 रसाशुबिखं पिठवैह कम्म ॥

११

ओगस्त पक्षा परमा तिहक्खा  
 तमो पप अयबलस्त पुट्ठी ।  
 ओ तं विणा छिच्छर ओगळ्ळिं  
 इळाहळा बंछर वीविमं सो ॥

१२

अकारणं षऽप्यगकारणं वा  
 अया तया कुत्तह मिष्वसण्या ।  
 एवं च दासकमण्यस्त पत्तं  
 होन्तो अमू होह किक्केस्त-मार्यं ॥

9

Forbearance, which subdues anger, is essential for the attainment of spiritual good. This [forbearance] is a broad channel in the garden of self-restraint and it is a thunderbolt in rending round the hills of heinous crimes.

10

Anger is well known to all to be of various degrees, such as gentle, intermediate and violent. Proportional to the intensity of anger is the tenacity of Karma.

11

Forbearance is the highest path of Yoga, whereby spiritual power is developed. He who desires wealth of Yoga without it, is like one who desires [continuance of] life from drinking poison.

12

A weak-minded person gets angry now and then unnecessarily or even by a trifling cause. And thus he, being subjected to various faults, renders his life miserable.

१३

मजो सरीरं बहिरं च अस्स  
 जहा जहा निष्पत्त्यं वयंति ।  
 कुन्धस्सहावे अहिर्म्मबन्त  
 तहा तहा सोचदसं स पर ॥

१४

निसम्म मयस्स दुमासिभ्यधि  
 मोत्तेहमा होंति महाणुमावा ।  
 संयायणिम्हो सहस्सहावे  
 सहे सहर्त्त अरिहं म काठं ॥

१५

मोद्दर तेगो परकुम्पयहि  
 पप्पायप वेव सिखोम-पोम्मा ।  
 ओद्दीरप माधि अ किंवि वण्य  
 कुम्हेअ णो चित्तिम मानमगे ॥

१६

समस्सहावस्स समासण  
 कुन्दो सये ओद्दर माणसम्मि ।  
 विसम्मि से आप्प माऽधुतावो  
 समो हि कोहअणम्मि पाहो ॥

13

The more one's mind, body and blood  
 e weakened, the more the anger is excited  
 and the more pitiable he becomes

14

The generous hearted are not susceptible  
 to anger on hearing bad words from others  
 One should acquire the quality of forbearance  
 One should not stoop to revenge

15

Why should a wise man be angry ? By  
 ill words neither disease is engendered, nor is  
 reputation sullied, nor is there the likelihood of  
 the loss of wealth, nor is it also proper to be  
 angry thinking himself insulted

16

If we resort to the virtue of forbearance,  
 the angry person feels himself ashamed, and  
 afterwards in his mind arises repentance,  
 because forbearance serves as the shower of  
 water to the fire of anger



१७

कोहेष भोभासमुबेह वेरं

वेरेष दुग्धापपरंपरा य ।

एषं कर्तते सुहृत्साहजमि

आस्तम्भ रोसासयशरत्तं ॥

१८

पुराभवं पेष्ट कस्तमात्वं

ममात्र कर्म, अहं चित्तपीम ।

संकुञ्जमात्रमि पराक्षिप वा

रुसेष्ट कम्ममि पभोअप वा ? ॥

१९

कपावराहे अहं नाम कोपो

कम्मो शुं ता किं न कपावराहो ? ।

इहं कुडीहोह विभारणाप

कम्माणुबंघो सपअवराही ॥

२०

तेहोअवीय परमेसमो मि

उवइषं सावदिमात्तजंते ।

पासीअ विट्ठीअ कमावहाप

अमहाण ताहे न कमा कमा किं ? ॥

17

Anger breeds enmity Enmity gives ,rise to a series of evil thoughts Thus he who conducts himself on the path of the elevation of Self, deviates from the right path by being susceptible to anger

18

On the other hand, it should be considered that our previous Karmic forces make a person angry With whom should we be angry ? With the angry person who is no master of himself or with the Karmic forces which make him so ?

19

If it is proper to direct anger towards the offender, then, has not the Karmic force committed the offence ? With inquiry, all offences clearly appear to be the work of Karma

20

Even the Lords the lordly sages revered by the three worlds, the highest of the valiant heroes in all the worlds, extended mercy even towards those who were cruelly distressing them, then why should we not practise for bearance ?

२१

पक्षमाणाद्वय-रत्नमस्त-

चिह्नित-पस्मेभक्तिप्रभासो ।

येमा समानोऽहं कुम्भमाणो

कारुण्यवत् अरमिन्मस्य ॥

२२

अरावरे दुष्प्रयणं कुर्वते

कोनो अहं कीदृशो दयाय ।

तदा दयाय लब्धोभजिज्ञो

कोद्वारा दुष्प्रयणं कुर्वतो ॥

२३

पारवयस्ते अ वज्रवत्ते

भयान्ऽगमो यस्य भवेगद्वत् ।

तयाऽभिमाणो गच्छिमी कश्चिद्वत्

अ संपद्य दुष्प्रयणं न सज्ज ॥

२४

समावर्ततो सम्य सम्य

चिह्नित पञ्चावसथा पुनार ।

पलोचनस्तोवसमाय धारि

योगं न अलेख्यमिषण्या ॥

21

On seeing an excited person with his body shaking, eyes red and with face heated and full of perspiration, one should think he is to be an object of pity as though he were attacked with fever

22

As anger is not excited out of men towards a feverish person uttering bad words, so a person speaking evil words, being under the influence of feverish anger, should be treated with pity

23

This person has many times taken birth in the vegetable kingdom and in that of persons [insects] Where had he lost his power then that he does not now bear the blows of words?

24

Pacification pacifies the reviler, who on the contrary, more excited by imprecations. Water extinguishes the blazing fire and

२१

घन अटं धी परियस्त्रिमा य  
 सतो सममो सयणाण्य धमो ।  
 कम्हा पकोवायरण्य इभापि  
 तदावि तं ये हवमागया सा ॥

२२

तदापिहो को मुयणसप वि  
 सिमाऽदिगारो अदि कुम्भितं यो ? ।  
 मदाण्य सम्भ अर कथ्य कोहो ?  
 न कम्मसमो इह कोह-ठाण्य ॥

२३

धेयं इदं केसिष्वासरं अं  
 कोवाणसे पञ्चसण्य विधेम ? ।  
 ये एहिमत्थे अचिमो शु कोहो  
 पारसिमत्थे पसमो न ताद ? ॥

२४

अमा कुजेग्गे नियमा कुजेग्गे  
 किमं कुजेग्गे य तवं कुजेग्गे ।  
 परंतु ये नत्थि समाचगाहो  
 सण्यं वि गच्छिन्ति मिरत्थया ते ॥

25

When all—wealth, wife and the whole family—are abandoned, why should wrath be resorted to? However if it still persists, it is a great misfortune

26

Is there any such person in all the three worlds, with whom we are authorised to be angry? If all are ours, there is no scope for anger. Indeed, in this creation of Karma, it is not proper to subject oneself to anger—there is no person whom we can consider as subject to our being angry

27

How long are we to live in this world that we should allow the fire of anger to burn? If we can tolerate anger for the mundane purpose, should we not entertain forbearance for the good in the other world?

28

You may practise vows, religious observances, rituals and austerities, but if there is no mental quietude all these are in vain

२९

मणो सरीरं वयं च अस्स  
 भोगादिरे वंति सुखास्समुदे ।  
 पयो वयस्यो स महापुम्वयो  
 अस्सऽस्स-पोम्मं कलु वेच्छजिज्जं ॥

३०

अमेव कोइ पदसाह कम्म  
 कीरेह सज्जो विवरीमरुप ।  
 तमेव कोइ परिसाममाने  
 तपावहं होअ दुहावहं च ॥

३१

संतज्जपाए व विहोउणे वा  
 समण्यवाहाभिरुओ उ संतो ।  
 ज्ञापक मे किंचण नासए ओ  
 सच्चिस्सरुव मम तिचकं अं ॥

३२

अया अहत्थो पब्वीहवैह  
 मैअप्यभासो तणु-वैअवप ।  
 तया न उच्छूह-सरीरमोहो  
 कीरो किंकीरेह सरुव-मणो ॥

29

The high souled man whose mind, speech and body are plunged into the ocean of nectar like tranquillity, is blessed and really success full, and is one whose lotus -like face is worthy of being seen [reverently]

30

The undesirable act which a man blinded by wrath, does in haste, tends, on the subsidence of anger, to bring shame and distress

31

A sage who is engrossed in the torrent of mental equanimity, if calumniated or assailed, thinks thus --" There is nothing of mine which is destroyed My real nature which is Sat chit—pure and perfect Spirit, is indestructible or unchangeable "

32

When clear illumination reveals the difference between Soul and body, then a spiritual hero disattached from the body, is engrossed in his true nature and ceases to be swayed by passions



३३

किम्मा सुसाहा य तपो सुसाहो  
 माण सुसाहं निम्मा सुसाहा ।  
 सुसाहमेगं स य कोहरोहो  
 स साहिमो साहिममेष सप्य ॥

३४

जेमं गिहत्थेहि वि अत्थ-तत्थ  
 कुन्दस्सहापापरणं न सुत्त ।  
 सत्थत्थ सुम्भेसु वि सोत्तजेसा  
 तस्संजमे उज्जमर्णं हिमाय ॥

३५

अवेगसत्थापि विजोहमाणि  
 पत्तं च अमृतप्यमितरहस्सं ।  
 तदावि अत्ता अह प्पो तिहस्सा  
 जेमो तया सो हिअप्य मुक्खो ॥

३६

न आच संसम्मह मायमाह-  
 कस्तापहोसप्यपरप्यपारो ।  
 कोही मने ताच अस्तहरोहो  
 न ताच संपज्जह अप्यसंती ॥

33

Rites austerities, knowledge and vows are easy to practise, but only wrath is most difficult to be subdued. If it is subdued, every thing else is already accomplished.

34

Even the householders should understand that it is not proper for them to be angry everywhere and anywhere. We Proclaim to all that to try to curb anger is beneficial.

35

If a man has not succeeded in acquiring the virtue of forbearance even after pouring into numerous religious works and mastering the secret of spiritual knowledge, he must be thick-headed.

36

As long as the progress of such evils as Egotism, etc. is not checked, anger cannot be subdued, nor is spiritual tranquillity acquired.

३७

मायेष भव्याय महावराहो

कमो हरस्तप विवग-वपुः ।

सहायि संगो पश्चिदिष्ट नो

अरिस्त एमारिस्तवारुणस्त ! ॥

३८

विदेग-वीर अह रक्ताक्षीयं

न ह्यप्यस्यऽपि विदिग्ं सिमा ता ।

विद्यासुहावस्तिमपुष्करसौ

प्राथम्यविद्यसज्जमो कुरुति ॥

३९

विमारणाय पश्चिमाह समं

अयं न मानायरणस्त किञ्चि ।

एवमप्यभिपिच्छन् एव पाम

ह्येवमपि एवमपि विदिग्ं ॥

४

माऽप्यस्यसाधारण्यसिद्धिर्भवेत्

माऽप्यस्यसाधारण्यसिद्धिर्भवेत् ।

माऽप्यस्यसाधारण्यसिद्धिर्भवेत्

संगच्छन् गच्छिष्या अहं ता ! ॥

37

Pride has committed the heinous offence of robbing us of our sight in the form of right understanding Notwithstanding we do not refrain from resorting to such a terrible enemy !

38

If the milk of discrimination is to be preserved, it should be preserved from the serpent in the form of arrogance The cool moon light of learning shines forth when the clouds of pride are dispersed

39

It is well understood by thinking that no object is worthy of being taken pride in It is a matter of direct experience in this world that every man somewhere meets another who is more than a match for him

40

We are not endowed with matchless intelligence, power and prosperity Why should we then be vain ?



37

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४१

न कुलनचेदि सिरी पसप्ता

दिण्णो यरो भावि सरस्सईप ।

मदत्तपुण्ण च कयं न किंचि

मइप्फरो विप्फुरए तहायि ! ॥

४२

न धीरिमे पा न गहीरिमे वा

न सासहिचं न पयेअयाये ।

गुणे कम्मए न समुअयत्तं

ममोअवायहुअसा तहायि ! ॥

४३

एवेण कामप्पदिमो वि मच्चो

अअंतरे आमयमो विआर ।

एण्णो वि रोरीअयत्तं कुअं च

को ताअवेअवायएअमि अहो ! ॥

॥

Oh ! the vain gloriousness of human beings, though the goddess of wealth with her eyes blooming smiles not on them, the goddess of learning confers no boon on them and they themselves have not performed any great action !

42

Though there is neither patience nor solemnity, nor endurance nor benevolence nor any other eminent quality or art yet man entertains arrogance ! [ Really speaking, arrogance is censurable in every state even in the state endowed with all of these and also all other excellences. It follows from real wisdom that the more grandeur increases, the more humility is maintained ]

• 43

A man even though equal in beauty to the god Cupid, becomes after a lapse of some time, emaciated with diseases, and it is quite evident that even a king may become a beggar. Then, does what benefit accrue from the cherishing of pride ?



४४

सामग्र्यमो अलु अम्भजाई  
 अमू अ कोडीसममू अ मूर्ध ।  
 अमू अ अफकसममू अ देव  
 अमू अ देविन्दममू मुणिन् ।

४५

अमू अ सव्यण्णुममू अ बिस्स-  
 बिस्साहिणाई परमेसिभारं ।  
 मम्मत्तयेणं अयलोम्यं च  
 इमो तया सत्थं मयापगासो' ॥  
 [ शुम्भ ]

४६

सव्यं सुरित्वा मसलंति आप  
 पयम्मुप ते परमेद्धिणो वि ।  
 छिर्वति भाईकरणं मणा वि  
 इच्छुत्तया ता कद्ध संगया जो' ॥

४७

मणेण मतेण मिआहिमाण-  
 षट्ठं मणूसा परिचिन्तये चे ।  
 अमू तया तस्स अगेहं पिडु  
 मव परसि पुण दासमूमी ॥

४८

महण्ययम्माअ-पिहाषरीए  
 तयम्मुदावादिहण्डुया य ।  
 आ माण्यमगेण म संबरेह  
 नो घण-पुण्णो मुरगोअकिन्ती ॥

44-45

There is no scope for arrogance, if a man of the middle class keeps properly in view a millionaire, and a millionaire a multimillionaire, a multimillionaire a king, a king a paramount lord, a paramount lord a god, a god the Indra, the Indra the lord of Yogis, the lord of Yogis an omniscient one and an omniscient one the Lord of the whole universe—the embodied Paramātmā

46

When the Lords of the world the lordly sages, at whose lotus like feet, the gods -the Indras swarm like bees, are not at all touched by pride, is it then proper for us to be proud ?

47

If a man composedly views his arrogant conduct well, he would be ashamed for his proud conduct and also he would feel it to be an object of ridicule to others

48

That man, who does not tread the path of pride which is like a night to the lotus in the form of Great Vows and which acts like Rāhu to the moon of austerity, is blessed and his glory is extolled by gods

५९

मयस्सद्वर्गं परिचिन्तिद्वज

वारेह ता माजमुअंमसंमं ।

येषाऽमयं तस्सहपारिमाण

मये परं मोहविस्तोषमोणो ॥

५०

माया मया खोगस्य्या-हुमासो

नाजऽमाळा वृहवपा-निभाषं ।

वज्जेअ तं सज्जवहाएअच्छी-

आफजिणो मज्जहिमत्थिणो वा ॥

५१

पप पप से अवाहति रंमं

किं पासिअ ते सुहिणो घजेअ ? ।

अ मायमो किं ववहाएअच्छी

येप्येअ अं कुञ्जिअअमवह ? ॥

५२

मायप्पाहुो मज्जमो मये से

सिआ सुदी वज्जममो अवास्तं ।

हुहं परं मायपरिक्कसुअ

नाऽनाय-ममोअ परं पवुत्तं ॥

49

Therefore realizing the nature of this phenomenal world, keep off the pride-serpent Its association brings on no good On the contrary, it forces one to swallow the bitter poison of infatuation

50

Hypocrisy is fire scorching the creeper of Yoga, it is an impediment to Knowledge, and it is the source of misfortune It should be cast off by those who desire their spiritual elevation, and also even by those who long for progress in their worldly or social dealings

51

Are those who are habituated to hypocrisy, ever seen to have become happy by wealth? Cannot a man lead a righteous life and maintain himself without resorting to hypocrisy? Why should the evil way of fraudulence be resorted to?

52

If a man acts in conformity with justice and honesty, he is sure [as a rule] to be happy in his dealings Difficulties, while adhering to the path of virtue, are preferable to the acquisition of prosperity by resorting to unlawful and immoral means

५३

न ये वसिहस्स वि घम्मणाहो  
 विग्राहिअण्यं 'घण्डो अहं गिह' ।  
 माया-घणं सज्जसमं भूयं  
 निधितसंति पुन मायारिणं ॥

५४

वहुण वंमायरणेण त्माहं  
 तुष्ठासया तं तुपयति काहं ।  
 सुहुं पिचारिअउ पिनु तीहिं  
 इमुम्मव जीयणभूयस ॥

५५

माया-घणं पिहह वो विरस्स  
 मुद्विअण नायि अ तं सुदेण ।  
 अये पुणो तं सयनोपघारं  
 जम्मिह तो बुक्कगरेण प ॥

५६

अपघपारं पसवस्स भूमिं  
 तद्वा जसणापपपतिपसु ।  
 न संसपघा मणस्सुभूमं  
 मायाऽऽपरे पुम्माहमापहंतं ॥

53

Even a poor man should look upon himself to be rich if his righteous conduct is not slackened Wealth earned in deceptive ways is indeed perilous and ends in distressful state, while it acquired by fair means, tends to peacefully live

54

Having seen the gain obtained through deception, the avaricious become eager to practise it But they should fairly think of the ruin of career brought about by hypocrisy

55

Wealth obtained through deceit, does not last long, and such wealth cannot be enjoyed with ease, it also proves destructive to kinsmen, and it gives rise to a series of miseries

56

One should not resort to deception, the generator of disbelief, the axe in uprooting the line of trees in the form of reputation, the pricking thorn in the heart and a path leading to degradation

५३

न चे ब्रह्मिहस्त वि धम्मवाहो  
 विज्ञाधिअर्थं 'धणिमो अहं मिह' ।  
 माया-धर्णं सत्तासमद्वयम्  
 निर्मितसंति पुण मायारित्यं ॥

५४

वदुणं वंमायरत्नेण काहं  
 दुग्धासया तं तुषरति कार्ठं ।  
 सुदुं विचारिअहं किं तु तेहि  
 वंमुम्मत्तं जीवणदृगपत्त ॥

५५

माया-धर्णं चिह्नं ज्ञो धिरस्त  
 मुञ्चिअय नाधि मत्तं सुद्वेण ।  
 मयं पुणो तं सत्यजोवधार्हं  
 अग्नेहं तो बुद्धस्तरेपरा य ॥

५६

अपयथाय पञ्चस्त मूर्ति  
 तद्वा अस्तप्यायवर्पतिपत्तु ।  
 न संसपञ्चा मयसस्तमूर्त्तं  
 मायाऽऽपरं बुद्धारमाधर्तं ॥

57

They who distress others by practising deception out of selfishness, nourish the poisonous creeper in the form of injury What do such merciless persons concern Dharma ?

58

Those who, though protect with efforts, small insects such as ants, etc yet bring calamity to human beings by misleading deceptions, do not understand the principle of mercy

59

On the one hand, there is ardent promptness in the use of deception and on the other hand, clamorous uproar in the worship of God is heard It is a great wonder that such deceitful people are not at all ashamed to put on the sacred mark [तिलक] on their forehead

60

The milk in the form of the practice of religious rites, taken under the influence of delirium of deception, affects a change for worse The seed sown in the mental field, when purified by the uprooting of deceit, tends to sprout forth



५३

जेहिं सुई इज्जह पारयेरं  
 प्तादिज्ज निम-मत्थ-सोहा ।  
 पूसवि हिंसाविसवह्वरिं ते  
 धम्मो कुम्भो परिसनीदपाणं ॥

५८

पिबीदिमार्हं इलुमा सरीरी  
 रक्कन्ति जसेहि, परे पुणो वे ।  
 सिधेति कट्टे परिसंघिज्ज  
 म ते क्यापम्मविचारक्कन्ता ॥

५९

गताग्णा-बहुणमच्छो इ  
 दीवत्तवे गच्छणमच्छो म ।  
 एमारिमा येव तर्बेति किंपि  
 क्कज्ज पुत्ता तिस्सयं मिहाके ॥

६०

पर्वपप्पारुक्कयसंनिवाप  
 किमा-पम्भो बिदिममावहेर ।  
 सुखे मये अपक्कयमायसक्के  
 गह्वपप बीमपमंजुराय ॥

57

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११

संसार-मिथुस्स पिडंणदु

अज्झत्थ-पोष बहुभागसस्से ।

य छिद्दहेसा अयि वंमरूपो

सिआ न तप्पाएगाई तमो ता ॥

१२

यने हुआसा कम्महो सद्विधे

पाहो सपीरे कम्महे हिम व ।

जदा तदा संतिकरम्मि धम्म

उयप्पया होम्मइ वंमहोसो ॥

१३

पमोअणं किं नु मुण्डिय्यपाणं

अं तेद्वि कीरअइ वंमकखं ।

वंमाययामो न सुइकिम्माण

असत्थ पावस्स य पोसणाए ॥

१४

एणोअमो माणुमाई रिसीअं

न पा निसिहो कल्लु धम्मस्सत्थे ।

यदेअ ना सयसुहादिआसी

पदे अमायं सइ भारियम्मि ॥

61

Even if there be a small hole called hypocrisy, in the spiritual ship, obtained only by pre eminent merits, useful for the purpose of crossing the ocean of the phenomenal world, then, the crossing over to the opposite bank is impossible

62

Fraud is a danger to Dharma the source of peace, as fire to the forest, quarrel to friendship, disease to body and frost to lotus

63

Of what purpose is this hypocrisy to those who have vowed asceticism that they should practise it ? Indeed it does not get scope for its play in righteous practices, and in unrighteous ones it tends to nourish sins

64

The great sages have laid down no rules absolutely mandatory and prohibitory Hence one should not resort to deception, he should frankly tread a noble path

६१

संसार-सिंधुस्त विस्फण्ड  
 भङ्गप्य-पोष बहुभागसम्मे ।  
 ये छिदलेता अपि कमरुवो  
 सिआ न तप्यारणार् तमो ता ॥

६२

पने इमासो क्यहो सदिते  
 बाही सरीरे कमसे हिम थ ।  
 जदा तदा सेतिकरम्मि धम्मे  
 उवप्यवो होमर ईमदोसो ॥

६३

पभोअने किं नु मुच्चियमाणं  
 जं तेहि धीरेखर संमरुज्ज । ।  
 इमावयामो न सुहकिभाण  
 भयत्य पावस्स प पोसणाए ॥

६४

एगंतमो नाणुमां रितीने  
 न वा निमेहो कल्लु घम्मसत्थे ।  
 परेज्ज ता सबसुहाहिमासी  
 पदे अमार्यं सार भासियम्मि ॥

65

Alas ! the world is cheated by fraudulent persons resorting to crane-methods; but, as a matter of fact, those mean persons blinded by the darkness of illusion, deceive themselves.

66

The sacred scriptures have preached instructions for observing the vows with pure motives purged of hypocrisy. It is the only way which secures one an admission to the path of Yoga; and in this very manner the effort for absolution gets developed.

67

Indeed, the most horrible of the robbers against high-souled persons who are journeying on the path of salvation, is well-known in this world, as greed. It is the chief minister of the king delusion ( मोह ).

68

Indeed, greed solely is the source of the phenomenal world; and its non-existence is the sole means in the attainment of freedom. Wise persons who are authority on Yoga, have thus outlined the differentiation of the paths of the phenomenal and the non-phenomenal.

६५

अदो ! सएऊण यगप्पवित्ति  
 जणो पयंचिज्जर धंचगेहिं ।  
 परंतु यंका अविंंग-अंधा  
 अण्यं पतारेंति निपंमणा ते ॥

६६

निस्सल्लयाए यययालणाओ  
 अण्णाहिरे धम्मिअ-गंधकारा ।  
 एवं हु जोगेगयइप्पवेसो  
 एवं हु मोक्खयुज्जमणे विकासो ॥

६७

पाटधरी मोक्खपट्टमि एगो  
 संपत्थिआणं सुमहासयाणं ।  
 स लोहनामा भुचजे पसिद्धो  
 मोहस्स रण्णो पट्टमो पट्टाणो ॥

६८

एको हु लोहो भयचक्कमूलं  
 निहोहया चेअ य मोक्ख-मग्गो ।  
 एअं हि संसार-विमुत्तिमग्ग-  
 दिहंसणं जोगधिऊ कुणंति ॥

. 69

Greed ranks first amongst the indomitables. When it is subdued, nothing remains to be subdued in all the three worlds. Delusion (मोह) itself is destroyed when greed is overpowered, otherwise it remains even after the removal of anger, etc..

70

Greed is a bulbous root of the creepers in the form of anxieties. It is a demon devouring as a mouthful, good virtues. It is a great impediment to the achievement of success, or to the expanding of a manly effort for the noble motive. He whose heart is an ocean of vitality or spirit, subdues it.

71

Oh good one ! if your pride is pious and legitimate, and if you desire to be foremost among the people, then, strive hard with all your might to batter down the ramparts of greed.

72

The hearts of those who are not able to stuff their bellies even with vegetables, are also again moved with the breeze in the form of intense desire



६९

लोहो पुरोगो अइदुजयाणं  
 तस्सि जिणं किं न जिअं तिलोप ? ।  
 कोद्दाइणासे अवि सेसभूओ  
 मोहो करज्जिज्जइ लोदघाप ॥

७०

लोहो खु चिंता-लइआसु कंदो  
 रक्खो गुणाणं कवलीकिईप ।  
 विग्घो महंतो पुरिसत्थकज्जे  
 जिणेइ तं सत्तसमुदचित्तो ॥

७१

चे सत्तिओ ते पुरिसाहिमाणो  
 चे अत्थि लोअगपयादिलासो ।  
 फारेदि फारं गुरुलोह-पार-  
 नीरंजणत्थं तुद पोरिसं ता ॥

७२

सागा वि पूरेउमसत्तओ जे  
 सकुच्छि-कुच्छिहमभागघेआ ।  
 अंदोलिअन्तकरणा महत्थ-  
 लोद्दाऽद्विकतेण भवंति ते वि ! ॥

69

Greed ranks first amongst the indomitables. When it is subdued, nothing remains to be subdued in all the three worlds. Delusion (मोह) itself is destroyed when greed is overpowered, otherwise it remains even after the removal of anger, etc..

70

Greed is a bulbous root of the creepers in the form of anxieties. It is a demon devouring as a mouthful, good virtues. It is a great impediment to the achievement of success, or to the expanding of a manly effort for the noble motive. He whose heart is an ocean of vitality or spirit, subdues it.

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Oh good one ! if your pride is pious and legitimate, and if you desire to be foremost among the people, then, strive hard with all your might to batter down the ramparts of greed.

72

The hearts of those who are not able to stuff their bellies even with vegetables, are also again moved with the breeze in the form of intense desire

७३

सट्ठेइ णो लोहकवट्ठिओ किं ?

लोहोद्धओ किं न करेइ कम्मं ? ।

अणत्थमम्मापिअराण यावि

कुणेइ लोहच्छुरिआ-द्वयवखो ॥

७४

जे दूमिउं निक्करुणं जणे सं

ओअन्दिऊणं निचिणीअ कोसं ।

काऊण जे दारुणसंगराणि

दावीअ भिण्णं पलयावभासं ॥

७५

लोहदिआ ते अवि मिच्छु-काले

होही सहाऽऽदाउमलं न किं पि ।

एगागिणो रंकमुहा पयाया

सकम्मसाऽऽसुत्तिअघोरपाया ॥  
(जुगं)

७६

केणावि सज्झि न गया छमेसा

लोहेण जूरंति विहेय लोभा ।

सम्मं पिचारिज्जइ चे विवेगा

तोसाउ सुस्खं पडिभाइ एगा ॥

73

What affliction does a greedy person not bear ? What action does he not do ? One, whose eyes are blinded by the knife of greed, does not scruple to launch even his parents into calamity.

74-75

The greedy ones who tormented the people mercilessly and filled their storehouses with wealth they seized, and those who fought in terrible battles and created the horrible scene of universal destruction; were not able to take anything with them at the time of death. They, who have bitterly degraded themselves by their own heinous deeds, were forced to go alone with their humiliated faces.

76

This earth has never accompanied anyone. People are uselessly distressed by greed. Contentment alone contributes to real happiness if we rightly reflect.

७७

कए पयासे पउरे वि इहं  
 जणो न संशउणए तयारिणि ।  
 किलिस्सए किं तु विचारणीअं  
 तं पारकेरं न जमम्हकेरं ॥

७८

बहुप्पयासेहि वि नत्थसिद्धी  
 अयत्तओ कस्सए कज्जसिद्धी ।  
 एवं धुवं चिंतिअ कम्मसत्तिं  
 झंखेज्ज नाणिट्ठसमागमग्गि ॥

७९

न काउमुज्जोअमिमा न यत्ता  
 परंतु लोद्धोत्थयिगण्णधूमा ।  
 अप्पाणचित्तं कसिणं विहेय  
 कज्जं गिहत्येहि वि हन्दि ! कम्हा ? ॥

८०

कोदस्स रोदस्स समो समत्थो  
 अलं च माउकमदंकिईए ।  
 मायाऽऽमयस्सोसदमुज्जुआ य  
 जोहमाअण्णमाअणो अ होमो ॥

77

Even after tremendous exertions being made, the desired object is not obtained and it brings on distress to the mind; but we should consider that what belongs to us, does not belong to others, or what does not belong to us, belongs to others.

78

Success in one's desired object is not attained by some even by various kinds of efforts and is obtained by some quite easily. So considering the inevitableness of the working of the Karmic forces, one should not be sorry, if one has to face unwelcome occasions.

79

From this, cessation of activities is not to be inferred; but why should householders however blacken their minds to no purpose with the smoke of fanciful ideas raised by greed?

80

Tranquillity of mind is able to remove anger; gentleness destroys pride; sincerity vanquishes deception; and contentment is potent enough to eradicate greed.

८१

कोद्दाइपाउच्चमवणणसंगा

निवारण चित्तिअ पुच्चमेव ।

आए पसंगेण कसायभावे

सिआऽऽसु घादित-उवायसेवी ॥

८२

न लम्मए जम्मणभिष्करण-

पेरन्तदेरं सिवमन्तरेण ।

अणंतअप्पुल्लयलणगासं

अखंडिआ दीहरसाहणाओ ॥

८३

एगंतिअच्चंतिअदुक्खनासो

असम्मयो नूण भवण्वामे ।

तस्साहणं सव्यकिलेसजाल-

समूलनिम्मूलणमेगमेत्तं ॥

८४

कोद्दाई परिपंधिणो जह जहा पाविज्ज अप्पुण्णयं

उज्जच्छेज्ज तदा तदा दुयलयं चत्तूण दुक्खायदं ।

जो कोद्दाइविआरकारणसमाओगे चलोद्दोए णो

कत्तो होज्ज पिलम्बिओ महयलो सो जोगसंगाऽऽगमे? ॥

81

One being attentive beforehand should contrive so as not to display anger and other passions. If they rise yet occasionally, care should be taken to curb them immediately by the means already described.

82

Without the manifestation of infinite power of one's soul through unobstructed long practices, it is impossible to reach the auspicious end of the horrible forest in the form of Sansāra.

83

Full and permanent destruction of misery is indeed impossible so long as there is rambling in the phenomenal world [Sansāra]. It is only accomplished by the uprooting of all infatuation or delusion.

84

One should exert oneself, discarding carelessness or mental feebleness, to take such steps as will make one more and more free from the foes-anger and others. He who possessed of sublime spirit, is not affected when confronted by passions, is sure to reach without delay the summit of the mountain of Yoga.



६५

सत्थविसारय-जइणायरिअ-  
सिरिविजयधम्मस्सरि-गुरुचरण-सीस-

नायविसारय-नायतित्थ-  
मुणिनायविजय-विरइए

अज्झत्ततत्तालोए

कसाय-जओ णाम चोत्थं पयरणं  
समत्तं ।

पंचमं पयरणं

ज्ञाण-सामग्री ।

૧

કસાયરોદ્ધાય જિહ્વિઅત્તં  
 જિહ્વિઅત્તાય મળસ્સ સુદ્ધી ।  
 તસ્સોદ્ધણત્થં સમયા, અમૂ આઽ-  
 મમત્તઓ તં પુણ ભાવનાહિ ॥

૨

भीमा भवंभोणिहिणो भयं चे  
 ता इदिआणं विजए जएज्जा ।  
 सरिस्सहस्साऽपरिपूरणीअ-  
 सिंधुव्व जे णेव ह्वंति तिप्पा ॥

૩

देहंतदुक्खं गय-भीण-भिग-  
 पतंग-सारंगकुलं पयाइ ।  
 जगम्मि एक्केकहिंसीअदोसा,  
 सब्बक्खरगस्स કહેવ તા કા ? ॥

૪

अचुच्छमुच्छप्पणपच्चलानि  
 जेउं असत्ती जइ इदिआणि ।  
 भूमंडलंदोलगसत्तिणो पि  
 ओयंसिणो किं णु बलस्स मोहं ? ॥

## 1

The subjugation of senses is conducive to the removal of passions. It [subjugation of senses] results from the purification of the mind, which, in turn, is brought on by tranquillity, taking its birth from the absence of egoism; and the absence of egoism really springs from reflections or meditative practices.

## 2

One should try to get mastery over one's own senses, if one is afraid of this terrible ocean of worldly existence [Sansāra]. The senses remain unsatisfied like the middle part of the ocean which is not filled even by thousands of rivers.

## 3

It is quite evident that herds of elephants, fish, bees, moths and deer, go to destruction through the fault of excessive attachment of each, to one sense only; then what to say of those who are under the influence of all senses?

## 4

Of what value is the power of the powerful one who is able to shake the terrestrial globe, if he cannot get mastery over his senses capable of bringing intense delusion?

१

कसायरोद्दाय जिइंदिअत्तं  
 जिइंदिअत्ताय मणस्स सुद्धी ।  
 तस्सोद्दणत्थं समया, अमू आऽ-  
 ममत्तओ तं पुण भावणाहिं ॥

२

भीमा भवंभोणिहिणो भयं चे  
 ता इंदिआणं विजप्प जप्पजा ।  
 सरिस्सहस्साऽपरिपूरणीअ-  
 सिंधुव्व जे णेय हवन्ति तिप्पा ॥

३

देहंतदुक्खं गय-भीण-भिग-  
 पतंग-सारंगकुलं पयाइ ।  
 जगम्मि एक्केकहिसीअदोसा,  
 सव्वक्खरग्गस्स कहंय ता का ? ॥

४

अचुच्छमुच्छप्पणपच्चलाणि  
 जेउं असत्ती जइ इंदिआणि ।  
 भूमंडलंदोलगसत्तिणी वि  
 ओयंसिणो किं णु षट्ठस्स मोहं ? ॥

5

Complete mastery over the senses is the sole cause of the awakening of inner vitality. So for its sake one should be assiduous in the purification of the mind.

6

The demoniac mind, unconstrainedly wandering in this phenomenal world, throws the inhabitants of the three worlds in a pit of misery. Alas, this universe is without a ruler and protection ! Where should refuge of the world be looked to ?

7

The unsteady mind, like a hurricane, all at once hurls down even great ascetics who practise austerities renouncing all mundane affairs for the attainment of absolute freedom.

8

A foolish man who without the purification of mind, wishes to ascend the hill of Yoga, is as ridiculous as a lame man who desires to travel on foot.

५

अंतम्बलोब्भावणहेउमेगं

स-इंदिआणाऽवरिमाहिवच्च ।

तयत्थमन्तकरणस्स सोहे

आवासए जत्तपरेण भव्वं ॥

६

मणप्पिसल्लो सहरं भमंतो

जगत्तयं पक्खिवए दुहाऽडे ।

अरायओ निस्सरणो मणूसो,

गवेसणिज्जं कहं हन्दि ! ताणं ? ॥

७

चत्तूण गेहं तवमायरन्ता

मोम्भस्स लाहाय महासए वि ।

खिवेज्ज चित्तं चयलस्सहावं

पवंडवायव्व कर्हि पि आसु ॥

८

मणस्स सोद्वेण विणेव जोग-

धरावरारोद्वणमीहए ओ ।

मूदो हसिज्जेइ पण्हि देसा-

दणाहिलासी इव पंगुलो सो ॥

## 5

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## 6

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## 8

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९

दुष्मंति कम्माणि मणस्स रोहे  
 उव्वेह्तिरे तस्स पसारणम्मि ।  
 असंयमो संयमणं च तस्स  
 भयस्स मोक्खस्स य अत्थि मूले ॥

१०

असेसविस्सम्भमणप्पवीणो  
 मणप्पवंगो विणिअंतणिज्जो ।  
 केणापि जत्तेण विचारएहि  
 न अग्रहा संति-सुद्धं दि पप्प ॥

११

रहस्सभूथं सयलागमाणं  
 एगं तमंतकरणस्स सुद्धी ।  
 कम्मक्खयप्पच्चलमेगमुत्तं  
 ज्ञाणं तमंतप्परिसुद्धिमूलं ॥

१२

पदीविधा जोगपहप्पगासे  
 जोगंकुरप्पोब्भयकासवी अ ।  
 मणस्स सुद्धी पढमं विधेआ  
 सिअऽग्रहा णो सभलो पयासो ॥

९

When the mind is controlled, the Karmic forces are checked and when it is at large, the Karmic forces multiply. The control of mind is the source of absolute freedom and its want is the source of bondage.

10

Even by whatever means possible, the monkey-like mind habituated to rambling in the whole world, should be kept under complete control; otherwise, peace or happiness is not attainable.

11

The purification of mind is the only essential principle of all scriptures. Contemplation alone suffices for the annihilation of the Karmic forces; and its sole source is in the complete purification of the mind.

12

The purification of mind, which is the beacon-light for the illumination of the path of Yoga and which is the land for the sprouting forth of the seeds of Yoga, must be first attained. Without it every effort is fruitless.

१३

जहा जहा णिल्लसण समत्तं  
 तद्वा तद्वा दोस-मलो हरेइ ।  
 तद्वा तद्वा पूसइ चित्तसुद्धी  
 तद्वा तद्वा वड्ढइ संमओ वि ॥

१४

जया मणस्सयमणस्स देरा  
 खणं पि सम्माणुहवो उदेइ ।  
 सुद्धं तयाऽलोइअमुल्लसेइ  
 वर्णिज्जाए किं णु सया समो ता ? ॥

१५

सम्मंजणं पूरिअमत्थि जस्सऽ-  
 न्तल्लोअणे मोद्धतमप्पणासा ।  
 अमू सरूचं परमेसरस्स  
 सुवम्मि संपासइ पुण्णमुत्ती ॥

१६

दूरं दिव, मोक्खपयं सुदूरं  
 सम्मा मणस्संनिहिअं तु सोक्खं ।  
 आसाइउं सज्जमिहेव भव्वं,  
 इहेव मोक्खो सप्पयारयस्म ॥

13

As the virtue of equanimity progresses, faults or impurities are wiped out, purity of mind is nourished and delight is increased.

14

Indescribable, indeed, is the inner delight when even for a short time the mind is drawn inwards and rendered quiet ! Then what to say of those who are always possessed of inner tranquillity ?

15

The high-souled one, whose inner sight is full of the collyrium of quietude, sees, by the removal of delusive ignorance, within himself the true nature of the Supreme Soul

16

The celestial bliss is at a distance and that of absolute freedom is at a greater distance; but it is possible to enjoy sublime happiness in the inner sphere [heart or mind] through quietude. In this very life there is absolute freedom to those who are possessed of supreme peace.

१७

पेऊस-वासो मण-मंदिरम्मि  
 समत्तरूवो हवए जईए ।  
 संसारदावाणलदाहताओ  
 अप्पाणमक्खंदइ किं तईअं ? ॥

१८

अप्पाणमग्गा परओ विभिन्नं  
 अप्पेण समं अणुहोइ जादे ।  
 तादे पयासेइ समत्तणं से  
 असक्कलाहं विवुहेसराणं ॥

१९

संरन्धिए मोहमिगेसरेण  
 भयंकरे दोस-घणम्मि दाही ।  
 समत्तरूवज्जलणऽग्घिओ जे  
 दाहं परं ते परिनिट्ठित्था ॥

२०

निसग्गवेरा अघि देहधारी  
 आलोअणा जस्स मिहो समंति ।  
 विअम्मए मे समया-यलं तं

17

Is it possible for the conflagration in the form of this gross material world to approach the great soul, on whose mental field the nectarious shower of equality pours down?

18

When the soul [ person ] fairly distinguishes itself as quite separate from all earthly objects, there is awakened the sense of equality which is inaccessible even to the lords of heavens.

19

They are quite successful who have manifested the high flame of calm equality in the terrible wild forest of passions, well preserved by the lion of delusion (मोह).

20

That, beings though possessed of natural antipathy are quite pacified at the sight of the great is the charm of the force of equanimity. This is the supreme magnificence

२१

अनिच्चभावाइअभावणाओ

महेसिणा चारह भाविआओ ।

विभावणा ताण ममत्तरूय-

तमप्पणासे समया फुरेइ ॥

२२

देहो न निच्चो विह्वो न निच्चो

भोगा न निच्चा विसया न निच्चा ।

विणस्सरो एस समो पवंचो

न किं पि अत्था-विसओ इहत्थि ॥

२३

नरेसरा चक्रधरा सुरेसरा

जोगीसरा धा भुवणत्तएसरा ।

सव्वे वि मच्चुस्स उव्वेति गोअरं

भवे इहं को सरणं सरीरिणो ? ॥

२४

दुक्खाणि दुक्खम्मविवागकाले

दोअन्ति उग्गाणि तणूधरम्स ।

पटुप्पद को वि न तस्स ताणे,

मग्गोवदेसा सरणं तु सन्ता ॥

21

The light of equanimity flashes when the darkness of egoism or attachment is destroyed by means of contemplation of twelve mental reflections beginning with phenomenal evanescence, propounded by great sages.

22

Anitya-Bhāvanā:-Body, wealth, enjoyments and objects of senses are all liable to destruction. All the phenomenal world is transitory. There is nothing here reliable.

23

Asharana-Bhāvanā:-When kings, paramount sovereigns, Indras, lordly Yogis and lords of the three worlds, are all inevitably doomed to destruction [are within the reach of death], then whose protection could be resorted to by embodied beings ?

24

At the time of the maturation of evil Karmic forces, terrible miseries befall embodied beings. None is able to protect them. The good—the sages are considered to be the refuge only on account of their showing a right path.



२५

भवण्णवो जम्म-जराऽ-वसाण-

पाणीअपुण्णो सर-घाडवो अ ।

संमोह-आवत्त-विवत्ति-मच्छो

कुओ णु सोक्खं इद एरिसम्मि ? ॥

२६

एगागिणो संति सया सरीरी

इदऽत्तमाणा भव-भीम-रण्णे ।

काऊण पायं सपरत्थमेगो

किलिस्सए पेच्च षड् अताणो ॥

२७

विलक्खणो षाहिर-विस्स-विस्सा

सच्चिम्महाणंदमओ खु अप्पा ।

इणं सरीरं फुडमन्नमप्पा

को णव्वए ता भुयणे अणत्तो ? ॥

२८

मला सयंतो नवहिं सएय

देरंदि कामो असुरस्स गेहं ।

को तस्स मोहा अधिरस्स रोआऽऽ-

लयस्स अण्णाण-दिअं हणेज्जा ? ॥

25

Sansāra--Bhāvanā:--The ocean of worldly existence is full of the waters in the form of birth, old age and death, and has the submarine fire in the form of cupid, whirlpool in the form of ignorance, and fishes, alligators, etc. in the form of calamities. In such a world [ Sansāra ] how can we look for happiness ?

26

Ekatva--Bhāvanā:--The embodied souls come and go alone in this terrible forest of the phenomenal world. In this revolutionary world the embodied beings, having committed sins for themselves and others, go alone to the other world and alone experience distress [as the fruit of their evil actions], being without any shelter.

27

Anyatva Bhāvanā:--The soul endowed with intelligence and eternal bliss is quite separate from all outward phenomenon. When this body is evidently separate from the soul, what other thing is to be identified with this soul ?

28

Ashuchi Bhāvanā:--This body, from which continually flows impurity through nine openings, is an abode of dirt. Who may be indifferent to one's spiritual good by being attached to the body which is ephemeral and an abode of diseases ?

२९

जोआ मणो-वाणि-सरीरकम्मा

ते आसवा कम्मनिओअणेण ।

बंधन्ति कम्मं असुहा सुहाओ

जोगाउ देही असुहं सुहं दि ॥

३०

जदा जलं गेण्हइ जाणवत्तं

छिहेहि, कम्मं तइ देहधारी ।

रंघेहि जोगेहि सुहासुहेहि

अस्सि थिप्प नित्थरणं न होइ ॥

३१

णिरोहणं जं पुण आसवाणं

स संवरो बुच्चइ कोविप्पहिं ।

यिहायणा आसव-संवरस्स

मणो भयोदासिदसो भवेइ ॥

३२

कम्मकस्यओ कन्थइ निज्जरत्ति

दुहा सकामंअर-मेअओ मा ।

पागो दि कम्माण जदा फलानं

सयं उपाया अयि निप्पत्तेइ ॥

29

**Āsrava Bhāvanā:**--Yoga is here the activities of the mind, speech and body; and it being the channel of the influx of Karmic forces is designated Āsrava. Embodied souls assimilate Karmic forces good or bad, according to their good or bad Yoga.

30

As a vessel with holes admits water, so the embodied soul attracts good or evil actions [Karmas] through the holes in the form of good or evil Yogas. As long as this Āsrava [channel of Karma] prevails, nobody gets out of this phenomenal world [Sansāra].

31

**Samvara Bhāvanā:**--The learned call the stopping of this Āsrava—the channel of Karmic forces, Samvara. The reflections of Āsrava and Samvara bring on indifferent attitude of mind to worldly affairs.

32

**Nirjarā Bhāvanā:**--The destruction of Karmic forces is called Nirjarā. It is secured in two ways: volitional or non-volitional. they [Karmic forces] reach maturity of their own accord like the fruits on the trees or by the employment of expedients.

३३

लोओ समगो जड-जीवपुण्णो  
 जहा तहा तप्परिचित्तणं जं ।  
 सा भावणा लोगविआररूघा  
 मणोवसीकारफलप्पदाणा ॥

३४

सरीरिणो उद्धरिउं दुहाओ  
 पवेइओ केरिसधम्ममग्गो ।  
 लोअस्स लोगुत्तरप्पसेहि  
 जो नैइ कल्लाणपयं जहत्थं ! ॥

३५

धम्मो खमा महघमज्जयं च  
 सोअं च सयं तय-संयमा य ।  
 घाओ तदाऽकिच्चणया य षम्हो  
 इच्चेषमुत्तो दसदा गुदाय ॥

३६

कम्मं किलिद्धे अणलीमयन्ते  
 लद्धे पि जोगं नर-जम्मणम्मि ।  
 जदत्थकल्लाणपदाणुकुल्ल  
 तत्तण्णंई षट्ठदुल्लदत्ता ॥

33

Loka--Bhāvanā:—Reflection on the world full of animate and inanimate objects [as it appears to be or it is], is Loka--Bhāvanā. Such meditation is highly conducive to the subjugation of mind.

34

Dharma--Bhāvanā:—The Supreme Sages have propounded the grand truth [Dharma] for the extrication of embodied beings from miseries, which [the grand truth--Dharma] leads to the real welfare.

35

Dharma is said to be tenfold:--forbearance, tenderness, candour, purity, truth, austerity, restraint, renunciation, propertylessness and celibacy. This is the excellent path leading to happiness.

36

Bodhi-Bhāvanā:--This glorious human birth is secured when the severe Karmic forces are weakened. Even then it is very difficult to obtain the real power of discrimination [Bodhi-Ratna] which is the first instrument of the achievement of real welfare.

३७

एभारिसीहिं खलु भावणार्हि  
 सुवासिगंतकरणो मुमुक्खू ।  
 ममत्तधूणावहरिज्जमाणं  
 संरक्खिउं सकर सम्म-लच्छि ॥

३८

समत्तमालंबिअ ज्ञाणमाचरे  
 सम्मं विणा तत्थ कए विडंषणा ।  
 ज्ञाणं समायाइ अहा जहुअइं  
 तहा तहऽप्पावरणं विलिज्जइ ॥

३९

ज्ञाणं समत्तेण विणा न होइ  
 सम्मं न कोआसइ ज्ञाण-हीणं ।  
 परोपरवेक्खणओ अमूणि  
 संपाविरे उक्करिसं दुवे वि ॥

४०

अचि दाहणपावभारिणो  
 परिचित्ता सुहजोगसादणे ।  
 परमं समुवागया पयं  
 सयलं कम्म-मलं पम्वाल्लिउं ॥

37

The aspirant after emancipation whose heart is well scented with these reflections, becomes strong enough to preserve the glory of equanimity from being seized by a plunderer in the form of egoism.

38

Concentration is well secured by resorting to equanimity which being absent meditation cannot be well accomplished, on the contrary the under-taking of meditation proves causing degradation. The more the meditation progresses the more the Karmic forces enveloping the soul, are removed.

39

Concentration is not attained without equanimity, and equanimity is not elevated without concentration. Both being interdependent one renders the other steady and **vice versa**.

40

The embodied souls, though they were encumbered with heinous sins, attained, being turned to the path of auspicious yoga, to the highest state [ final beatitude ] by the washing off of all Karmic dirt.



३७

एआरिसीहिं खलु भावणार्हिं  
 सुयासिअंतकरणो मुमुक्खू ।  
 ममत्तधूणावहरिज्जमाणं  
 संरक्खिअं सकरं सम्म-लच्छि ॥

३८

समत्तमालंबिअ ज्ञाणमाचरे  
 सम्मं विणा तत्थ कए विडंषणा ।  
 ज्ञाणं समायाइ जहा जहुअइं  
 तहा तहऽप्याघरणं विलिज्जइ ॥

३९

ज्ञाणं समत्तेण विणा न होइ  
 सम्मं न कोआसइ ज्ञाण-दीणं ।  
 परोणरावेक्खणओ अमूणि  
 संराधिरं उअरिसं दुवे पि ॥

४०

अयि दादणवायमारिणो  
 परियित्ता सुहजोगसादणे ।  
 पम्मं समुयागया पव  
 मयले कम्म-मलं पन्नालिअं ॥

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३७

एभारिसीहिं खलु भावणाहिं  
 सुवासिअंतकरणो मुमुक्खू ।  
 ममत्तथूणावहरिज्जमाणं  
 संरक्खिउं सक्कइ सम्म-लच्छि ॥

३८

समत्तमालंविअ ज्ञाणमाचरे  
 सम्मं विणा तत्थ कए विट्ठवणा ।  
 ज्ञाणं समायाइ जहा जहुअइं  
 तहा तहऽप्याचरणं विलिज्जइ ॥

३९

ज्ञाणं समत्तेण विणा न होइ  
 सम्मं न कीमासइ ज्ञाण-दीणं ।  
 परोपरावेक्खणओ अमूणि  
 संपाविरे उक्करिसं हुवं वि ॥

४०

अयि दारुणपावभारिणो  
 परिपित्ता सुहजोगसादणे ।  
 परमं समुवागया पयं  
 सयलं कम्म-मलं पन्नालिउं ॥

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१५

सत्यविसारय-जङ्गणायरिअ-  
तिरिविजयधम्माम्भरि-गुरुचरण-सीस-

नायविसारय-नायतित्थ-  
मुणिनायविजय-विरइए

अज्झत्ततत्तालोए

ज्ञाण-सामग्गी णाम पंचमं पयरणं  
समच्चं ।

छट्टं पयरणं

ज्ञाण-सिद्धी ।

१

अप्पस्सरुव खलु माक्ख-तत्तं  
 तं नऽप्पसुद्धीअ असिद्धयाण ।  
 अप्पस्स सुद्धी अ कसाय-द्वाणं  
 णज्जेअ तम्हा तहिमेव मुत्ती ॥

२

सुद्धो तवो अप्परस्सरुवो  
 तं नाणजोगं निगदंति सन्ता ।  
 सव्वक्किआसादणसज्जभूओ  
 अणंतरं निब्बुद्द-कारणं मो ॥

३

न जा किआ उच्चदसं गयाणं  
 आवस्सई सा ववहार-मग्गे ।  
 गुणावहत्थि त्ति परंपराओ  
 निव्याण-संपादगया अमूआ ॥

४

किआ अवेक्खिजाअ अक्खलंती  
 अग्भासिणोचित्त-विसोदणत्थं ।  
 आरूढजोगा उ महाणुभावा  
 समप्पवाहे निरया भवंति ॥

1

The real nature of Soul is itself Moksha [Absolution], which is impossible in the absence of spiritual purification, which, in its turn, consists of passionlessness. Therefore, Moksha lies in passionlessness.

2

The meditative absorption in the nature of one's own Self is the pure and highest austerity [Tapa]. It is called by the wise the Jnāna-Yoga—the Yoga pertaining to knowledge. It is the only aim of all [religious] activities, and it is the direct means of final beatitude.

3

The performance of the daily religious ceremonies, which is not necessary for those who have reached the higher plane, is beneficial to those who are engaged in the ordinary course of life. The Karma-Yoga is thus a sure, though indirect, means of Perfection.

4

The careful performance of good actions [religious ceremonies] is necessary to a beginner for the sake of purifying his mind; but the high-souled ones, who have reached the plane of Yoga, enjoy the unshaken quietude in the spiritual plane.



૫

મળો થિરીભાવમુવાગઓ વિ  
 રઓથલા ક્ષત્તિ ચલીદ્વેદ ।  
 ઉત્થંઘણ તં પુણ સુપ્પયત્તા  
 અઘ્માસઓ સાદ્દણજાગરુઓ ॥

૬

લોલેસુ લોલં ચલુ ચિત્તમેગં  
 કજ્જં પરં નિગાદ્દણં ચ તસ્સ ।  
 તિવ્વો અવંકિલ્લજ્જાદ્દતત્થ જત્તો  
 તયત્થમઘ્માસગરેણ ભવ્વં ॥

૭

સમઘ્મસેઉં સુદ્ધકમ્મજોગં  
 સમુગ્ગલં જો સમયં પવન્નો ।  
 સયા ઉદાસીણમળોદસસ્સ  
 લેવાવદ્દો તસ્સ ભવે ન કમ્મો ॥

૮

પિઞં સમાસાદ્ધમોઞ્ણણો  
 ન ઘડ્ઢિપ્પિઞં પાવિઞ જૂરણ જો ।  
 સ કિંકરીભૂઞ્ઞદિસીઅગામો  
 આરુદ્ધજોગો ચલુ ધીમરાઓ ॥

## 5

The mind though steadily fixed, quickly loses its balance through the force of Rajas; but a wakeful student in the practice of Yoga, controls it by right efforts.

## 6

Mind is the foremost of all fickle things. To control it, being the most difficult thing, requires a very keen effort. For this purpose one should be assiduous.

## 7

The high-souled one, who after having properly practised the Karma-Yoga, develops the sublime sense of equality, is always indifferent [ to the world ] and so is not affected by his actions.

## 8

The dispassionate one, who does neither take delight in the attainment of a cherished object nor does he feel sorrow on getting what is unpleasant, and who has enslaved all his senses, is said to have reached Yogihood.

९

निब्भीइओ निञ्चलनासिअग्ग-

दिट्ठो पसन्नाणण-पुंडरीओ ।

सिलिह-ओट्ठो अणफासमाणो

रया रएहिं विगयप्पमाओ ॥

१०

छिद्दाविमुक्को निअभूदणे वि

बहुत्तसंवेगसरोनिमगो ।

अमत्तकारुण्णनिहो भवाओ

परंमुट्ठो दट्ठ-पमोअओअ ॥

११

एवंविट्ठो निट्ठिअकम्मशोगो

समाहिअप्पां सिरिनाणजोगा ।

झाणे पवंसं कुणए सुघोर-

कम्माइवीडाहदयाणलम्मि ॥

(तीहिं यिसेसयं)

१२

कुसील-नारी-पसु-संदयज्जं

ठाणं यियिस्सं उयगम्ममच्छं ।

णाणामणाजं पि धिरं सुहं च

जमेष भामेअ तमासपच्च ॥

9—10—11

The tranquil-minded sage who is free from fear, who has his eyes fixed on the tip of his nose, with his lotus-like face full of joy, with his both lips closed and with his teeth not touched, who is devoid of inertness, who is quite indifferent to his body, who is merged in the lake of great Samvega [spiritual wisdom or a keen desire for spiritual emancipation], who is full of intensely sympathetic emotions, who is averse to the worldly enjoyments, who is an object of exquisite joy to the beholders, and who has completely practised the Karma-Yoga and has exalted his soul by Jñāna Yoga as well,—such a yogi enters the conflagration of contemplation burning the forest of terrible Karmic forces.

12

A solitary place unfrequented by women, animals, impotent persons and men of low habits is necessary for proper meditation. That posture which he thinks to be steady and comfortable among the various postures, should be selected.

१३

ज्ञाणाय कालो वि मथो न को वि  
 जस्सि समादी समथो स सस्सो ।  
 थिभो निसण्णो सइथो वि ज्ञाया  
 ज्ञापज्ज ज्ञाऊण निभाणुकुलं ॥

१४

ज्ञाणस्स सिद्धीअ वदंति चिण्णा  
 आवासयत्तं ददभाचणाणं ।  
 मित्ति पमोअं करुणं उवेक्खं  
 जुञ्जेज्ज, तं ज्ञाणमुपक्खदेइ ॥

१५

अप्याण-दिट्ठि पयिकासिऊण  
 देहिस्स सव्वस्स वि सव्व-लोप ।  
 विसुद्धपेम्मा हिअ-चिन्तणं जं  
 भासिज्जप सा विबुद्देहि मित्तो ॥

१६

गुणेहि चिप्पन्ति समुज्जलेहि  
 जे के वि लोअम्मि महाणुभाया ।  
 गुणेषु तेसि षट्ठमाणभायो  
 पमोअभायो परियंअभायो ॥

13

There is no fixed time for concentration. That time is the best when mind is steadily calm. One may meditate, sitting, standing or lying down. That posture may be adopted, which is suitable for concentration.

14

The wise admit the necessity of firm thoughts [Bhāvanās] for facilitating Dhyāna [meditation]. Bhāvanās are of four kinds:--friendship, joyfulness, pity and impartiality. These feelings [Bhāvanās] should be cultivated, because they strengthen contemplation.

15

To cherish auspicious feelings for the good of all the beings in the world that all beings may be happy and none may do sinful deeds, is called Maitri--Bhāvanā, which is really awakened by the elevation of the spiritual view.

16

The feelings of reverence for the virtues of whatever persons shining by the excellence of merits, is called the Pramoda—Bhāvanā.

१७

दीणेषु दालिद-उवहुपसु  
 लुक्केसु भीपसु किलेसिप्सु ।  
 विसी पडीआर-परायणा जा  
 कारुणभायो परिकित्तिओ सा ॥

१८

चित्तेहि चित्तं भुवणं भवीहिं  
 विचित्तकम्मेरिअवित्तिपहिं ।  
 दहूण मज्झत्थगई उविकखा,  
 दुहेसु दुट्ठायरणं किमर्थे ? ॥

१९

भवेइ ज्ञाणं धुवमा मुहुत्ता  
 पगगासंपच्चयलयस्सणं तं ।  
 आणं अवायं च विवागतत्तं  
 संडाणमालोअइ एत्थ जोगी ॥

२०

आलंघिऊणं पुरिसुत्तमाणं  
 आणं अवाहं परिचित्ठणं जं ।  
 वात्थुस्सरूवस्स जहत्थरूवं  
 आणाभिहं तं पवदंति ज्ञाणं ॥

17

The desire to lessen the miseries of those who are helpless, poverty--stricken, diseased, frightened and distressed is called the Karuṇā Bhāvanā.

18

The wise ones assume indifferent attitude looking at the strange world full of beings varied on account of their diversified actions instigated by strange Karmic forces. Of what use is evil action against the wicked?

19

Dhyāna continues for one Muhurta [Forty-eight minutes]. It is defined as the continuous unruffled meditation. The Yogi in Dhyāna contemplates Ājnā, Apāya, Vipāka and Sansthāna.

20

Ājnā--Dhyāna:--To contemplate truth in its true nature by following the infallible injunction of Sages of spiritual eminence is called the Ājnā Dhyāna.



२१

अजस्रपमग्गेण विणा भवम्मि  
 भमीअ अप्पाऽयमणंतकालं ।  
 रागादोसेकवसीभवन्ता  
 निरिति नायायमहाडवीओ ॥

२२

मोहंधयारंधलमाणसेण  
 कयं न किं किं कलुसं मयाइ ? ।  
 नरे तिरिच्छे नरयम्मि चोग्गं  
 दुक्खं न किं किं उवगम्मए ह्व ? ॥

२३

गहीरसंसारदुहण्णवे मे  
 कालो बुडंतस्स गओ समग्गो ।  
 कस्साऽवराहो अवस्स एत्थ ?  
 अयं पमाओ मम षालिसस्स ! ॥

२४

योहिं पि संपाउणिउं मइ ष  
 दुहा मणोवायसतीर-जोगा ।  
 पज्जालिओ सोवरि धूमकेऊ !  
 एत्थावराही अवरो भवे को ? ॥

21

Vipāka--Dhyāna:—This soul is wandering from time immemorial in this world-revolution, as it did not resort to the spiritual path. Beings subject to passions such as attachment, hatred etc. cannot themselves get out of the dense forest of distress.

22

Ah ! what variety of sins have I not committed—I, whose mind is over--darkened by infatuation ? Oh ! what terrible miseries have I not undergone in the hell and in the animal and human lives ?

23

My whole time is totally wasted in being immersed in the deep ocean of the miseries of the world [ Sansāra ]. Whose fault is it ? It is my own foolish self.

24

Though I obtained the knowledge of reality, I caused the fire [ of misery ] to burn on my head through the evilness of the mind, speech and body. Whom I can find fault with ! Surely I and I alone !

२५

साहीणभूष अवि मुत्तिमग्गे

मोहा कओ मे सयमप्पपाओ ! ।

अडेज्ज भिक्खं जह लद्धरज्जो

मोक्खे सतंते वि भमो तद्देस ॥

२६

एवं हि रागाइअदूसणाहि

जाया अवाया परिचित्तीआ ।

जहि उवाया अवि तप्पणासे

झाणं विइज्जं तमयायणार्म ॥

२७

उदीरिओ कम्म-फलं विधागो

सुहासुहत्तेण य सो दुमेओ ।

दव्वाइजोगाउ अ चित्तरुधो

सरीरिणो साऽणुहधं समेइ ॥

२८

आणंदसंपाडगदव्वजोगा

सुद्धो, तयघो विघरीअव्व्या ।

खेत्ते निवासा सुगिहाइअम्मि

मुद्धो, तयघो पडिक्कलवेत्ते ॥

25

Though the path of absolution was at my disposal, yet I lowered my own soul through illusion ! Just as a man who has got a kingdom goes begging, so I wandered in this world, though absolution was within my reach !

26

In this manner the Dhyāna in which one meditates on the obstacles or difficulties arising from attachment and such other passions, and on the means to surmount them, is called Apāya Dhyāna.

27

Vipāka [Maturation] is the result of Karma. It is of two kinds, good and bad. It is variously experienced by the embodied souls through its association with matter, space, time, disposition of mind and existence.

28

The good Vipāka [maturation] of Karmic forces associated with matter [Dravya] is seen in having pleasant objects, and the bad Vipāka, in having unpleasant objects. The good Vipāka associated with space is in the residence in comfortable houses etc., while the other Vipāka, in the residence in uncomfortable dwellings etc.

૨૯

સુદ્દે વસન્તપ્પહુડિમ્મિ કાલે  
 સુદ્દો, તયન્નો ચિયરીઅકાલે ।  
 પસાય-તોસાઈઅ-ચિત્તભાવે  
 સુદ્દો, તયન્નો ચિયરીઅભાવે ॥

૩૦

સુદેય-મચ્છાઈઅસમ્મવેસુ  
 સુદ્દો, તયન્નો અ પરત્થ જેઓ ।  
 દય્યાઈજોગા ઈઅ ચિત્તરૂપં  
 ચિંતેજ્ઞ કમ્મસ્સ ફલં તિરજ્જે ॥

૩૧

અપ્પપ્પરહં ગયણં અણંતા-  
 ણંતં અમુત્તં સયલાદિધાર્થિ ।  
 મજ્ઞામ્મિ લોભો તદ્દ ઉદ્દ-મજ્ઞાઽ-  
 દોભાગમો જો તિજગસ્સરૂપો ॥

૩૨

જ્ઞામંતિ પ્પમસ્સ જદ્દત્થરૂપં  
 જ્ઞાણે તયન્માસપરા ઘડાયે ।  
 મગ્ગાણ સંપજ્જઈ મુદ્ધધમ્મ-  
 જ્ઞાણે સસંવેજ્જમરંદિમં સં ॥

29

The good Vipāka in connection with time is seen in having the pleasures of spring etc., while the bad one is the reverse of it. The good Vipāka through mental emotions is the good feeling of the pleasure of mind, while the bad one is the reverse of it.

30

The good Vipāka through the births is in the life as a happy god or a happy man etc., while the bad one is the reverse of it. Thus are thought of the various results of the Karmic forces associated with Dravya and the others, in the third Dhyāna named Vipāka.

31

The formless and endless ether is everywhere supported by its own self, in the middle of which is this region [ Loka ], whose three parts viz. the upper, the lower and the middle are styled the upper Loka, the lower Loka and the middle Loka respectively.

32

The subtle nature of the above-said world is thought in the fourth kind of Dhyāna. In such a spiritual Dhyāna there is obtained happiness which is intuitional and beyond the domain of senses.

३३

झाणप्पहावेण लहंति पेच्च

महिद्धिद्वसालिं तिदिधं सुपुण्णा ।

पुणो निजम्मं उवगम्म चारुं

जोगस्स मग्गे पभारं कुणंति ॥

३४

निसुट्ठकोद्धा लुअमाण-लोद्धा

पलोद्धमोद्धा पडुजोग-बोद्धा ।

अकामण्णोद्धा कयचित्तरोद्धा

भवंति ते साहिअअप्पसोद्धा ॥

३५

आणं सुक्कं तओ ते परममुवगया पुण्णपुण्णोज्जलत्ता

पुण्णज्जोइं समभावरणखवणओ केवलण्णाणमेति ।

धम्मं नीसेसदुक्खप्पसमणपवणं पुण्ण-पुण्णं दिसन्ते

पुण्णाऊ जंति पुण्णा परममयपर्यं सच्चिआणंदरूवं ॥

३६

अम्सच्छदप्पणसमा भवचक्रवट्टिणो

जो अण्णसोहणपरो स हवेइ ईसरो ।

मोद्धाकुल्लो भमइ, मोद्धस्वप्पण निम्मलो

ईसत्तणेण पयडीहवप्प सरूयओ ॥

33

Through the power of Dhyāna highly meritorious persons habituated to spiritual Dhyāna, obtain heaven full of very great prosperity, in the next world. They are again born in a noble family and progress further on the path of Yoga.

34

Those high-souled persons who are highly conversant with Yoga, progressing further on the path of Yoga, eradicate all passions—anger, arrogance, greed, attachment and infatuation, and getting complete mastery over their mind, achieve the full purity of soul.

35

Those then attain the supreme Shukla-Dhyāna, and annihilate all the destructive Karmic forces and being perfectly pure, acquire Kevala-Jñāna—the climax of the elevation of knowledge. And then they preach to the world Dharma [the truth] which shows the path of the subsidence of all miseries, and after phenomenal death those Perfect Souls attain the highest status of Sat-Chit-Ananda.

36

Beings wandering in Sansāra, are like a dirty mirror. Among them the soul which endeavours to purify itself, having attained perfect purity, acquires the status of God. The soul, when ensnared by illusion, wanders in Sansāra, and when relieved from it, is God.



इअ

सत्थविसारय-जइणायरिअ-  
सिरिविजयधम्मसूरि-गुरुचरण-सीस-

नायविसारय-नायतित्थ-  
मुणिनायविजय-विरइए

अज्झत्ततत्तालोए

ज्ञाण-सिद्धी णाम छट्ठं पयरणं  
समत्तं ।

सत्तमं पयणं

जोगस्सेणी ।

१.

माणसवित्तिनिरोहं

संपण्णाएअरंदि मेण्हि ।

जोगं यदति यिण्णा

आणयिसेसो इहं पढमो ॥

२

वित्तिफस्यस्सरूयो

यीओ नेओ, मणस्स वित्तीओ ।

सव्या शिज्जंति तथा

केवलणाणं पयासेइ ॥

३

देहस्स य वित्तीओ

जया निरुद्धा भवंति तक्कालो ।

जोगो भिज्जइ नेवाऽ-

संपण्णाया सिवदारं ॥

४

अज्झाप्यं भायणा ज्ञाणं

समया वित्तिसंस्सओ ।

इच्छेयं पि महप्पाणो

अक्खत्तासी जोगपद्धरं ॥

1-2-3

Restraining the functions of the mind is called Yoga by those well-versed in the Yoga philosophy. The Yoga is twofold:--Samprajnāta & Asamprajnāta. The former is a particular kind of Dhyāna. The Asamprajnāta Samādhi is characterized by the destruction of the functions of the mind. When all the functions of the mind cease, the Knowledge of the Absolute--Kevala Jñāna arises. That Yoga in which the functions of the body cease, is also not different from the Asamprajnāta Yoga, and is also the entrance of Absolution.

4

Those who are adept in Yoga, have also laid down five kinds of Yoga:--Adhyātma [spiritual inclination], Bhāvanā [Reflection], Dhyāna [Meditation], Samatā [Equanimity] and Vrittikshaya [Eradication of the functions of the mind].

५

इच्छा य सत्थं च समत्थया य  
 इत्थं पि जोगस्स भणीअ मेआ ।  
 अज्जो सुषोहस्स पमारणो वि  
 जो धम्मकम्मायरणादित्तासो ॥

६

विसुद्धसद्धस्स सुणाणिणो अ  
 पमायवज्जस्स जहस्ससत्ति ।  
 जो धम्मजोगो वयणाणुसारी  
 स सत्थजोगो निगदिज्जईअ ॥

७

ईयम्मि जोगो पडुयं गयस्स  
 सत्थाऽपसज्झाणुभवेगगम्मो ।  
 उदेइ जो अप्पसमत्थयाप  
 सामत्थजोगो परिभासिओ सो ॥

८

न सिद्धिसंपाटणहेउमेआ  
 सज्जे वि सत्था उवलम्भणोद्दा ।  
 सव्वण्णुआ तो इहरा हवेज्जा  
 ता 'पाइम'ण्णाणगओ स जोगो ॥

5

Ichhāyoga, Shāstrayoga and Sāmarthyayoga are also divisions of Yoga. The first of these is Ichhāyoga where one though knowing well and already desirous of performing religious practices, is lazy. [The desire of advancing on the way to spiritual good is Ichhāyoga].

6

It is called Shāstrayoga where the degree of right belief and that of right knowledge are higher than what it is in the Ichhā yoga, and where laziness is destroyed and where the practice of religious ceremonies is in conformity with sacred scriptures according to one's capacity.

7

The wise persons call it Sāmarthyayoga which, perceptible only to such intuitional perception as is unattainable even with scriptural knowledge, is achieved by his pre-eminent spiritual exercises by the great sage conversant with the practice of Yoga through scriptures.

8

All the special means for the achievement of Perfection are not capable of cognition through scriptures. If it be so, Omniscience can be obtained by the studies of scriptures only, but it is otherwise. So this Sāmarthyayoga is connected with intuitional knowledge [Prātibha-jñāna].

९

तं पाइभं केवलणाण-भाणु-  
 पुव्वायगासं अरुणोदयाभं ।  
 'रिअंभरा', 'तारय' एवमाइ-  
 नामाणितस्सि अवरे धयंति ॥

१०

संतासरूयो अयमत्थि जीगो  
 स धम्म-जोगेहि भवे दुमेओ ।  
 तेसुं च अज्जो खवगावलित्थे  
 सेलेसिमायस्स दसं बिइज्जो ॥

११

अण्णा समासाइअ जोगमज्जं  
 अणंतयं फोरइ अप्पचिज्जं ।  
 इंतूण मोहावरणंतराया  
 सज्जो सिआ केवलताणसाली ॥

१२

परो अजोगो वि मणोवयंग-  
 धावारोहा गरिपुण्णयाए ।  
 महोदण्णं सह जोअणेण  
 जोगो भयंभोनिहिरोहरूयो ॥

9

The morning light precedes the rise of the sun in the morning, similarly Prātibha-Jñāna [the intuitional divine knowledge] precedes the absolute Knowledge [Kevalajñāna]. Other Yogis even designate this knowledge as 'Ritam̐bhara' [holding to the truth] or 'Tāraka' [spiritual clearness.]

10

This Yoga is also known as Sannyāsa Yoga. It is of two kinds: Dharma-Sannyāsa and Yoga-Sannyāsa. The first of these is practised in the state of Kshapaka-Shreni [the eradivative route], and the other, in the state of Shaileshi [rock-like firmness].

11

Having attained the first [i. e. Dharma-Sannyās] Yoga, the soul manifests its infinite power; and having destroyed all the destructive karmas [Moha, Jñāna-Darshana-āvarana and Antarāya] at once becomes divine soul endowed with infinite Knowledge--Kevala-jñāna--becomes the embodied god omniscient or omnipotent.

12

The second Yoga, i. e. Yoga-Sannyāsa is not any meditation, but it is such a state or an effort where all the functions of mind, speech and body are stopped in every way. So it is Ayoga on account of the stopping of all movements inner or outer. It is also called Yoga, because it leads on to the state of Absolute Freedom. This Yoga is the shore of the ocean of worldly existence.



१३

जोगा इमा तक्खणओ अकम्मी-

सन्तो सिवं पायइ मुक्खदेहो ।

सेसाणि कम्माणि हि केवलम्मि

लद्धे, खणेणेध विणासए सो ॥

१४

देहत्थिअं लाउफलं जलम्मि

उब्भं जहा गच्छइ लेवणासे ।

उद्धं तद्वा गच्छइ सज्जकम्म-

लेवप्पणासा विमलो परप्पा ॥

१५

अयं सद्दायो वि मओ बुद्धानं

अं जाइ कम्मायगमम्मि उद्धं ।

उब्भं वयंतो अवचिट्ठए सो

खणेण लोअमाए परप्पा ॥

१६

तओ अद्दो एइ न गारवस्साऽ-

भाया, न यऽग्गे अणुयग्गहत्ता ।

अपेरगताद्धि न या तिरिच्छि

लोअस्म अग्गे य धिओ भये तो ॥

## 13

This Yoga is acquired at the last moment of life by the Omniscient. By means of this Yoga being in a moment destitute of all Karmas the soul relieved from the body, attains absolute freedom. The Karmic forces, which remain at the time of the attainment of Omniscience, [Kevalajnāna], are completely destroyed in a moment under this Yoga.

## 14

As the gourd which stands firm at the bottom of water, floats on the water when the dirt with which it is besmeared is cleared off, so the perfectly purified soul goes up when the plastering of moral impurity of all Karmic forces is destroyed.

## 15

It is the nature of the soul to go up when it is free from all Karmic forces. The ascending Supreme Soul at once reaches and abides in the topmost part of Loka.

## 16

Thus the superior spirit does not descend from this plain owing to the absence of heaviness or weight. It does not ascend higher for the want of auxiliary motion. It does not progress forward in an oblique direction without being assisted by initial velocity, consequently its proper abode is at the top of the phenomenal world.

१७

महेसरा ते परमेसरा ते  
 सयंभुणो ते पुरिसुत्तमा ते ।  
 पिआमहा ते परमेठ्ठिणो ते  
 तद्दागया ते सुगया सिघा ते ॥

१८

स ईसरो हे सुहभागधेआ !  
 मे माणसे होज्जउ ईसकप्पो ! ।  
 अमू उवाओ परमप्पलाहे  
 मद्दत्तपुण्णो परिवेइअव्वो ॥

१९

आलंघणं भवइ जारिसमेरिसी खु  
 संपज्जाए परिणई इअ सव्वणायं ।  
 आलंघणं परमनिम्मलवीअरागो  
 चे वेप्पए नणु तया किमवेक्खणिज्जं ? ॥

17

These Perfect Souls are Maheshvaras, Parameshvaras, Svayambhus, Purushottamas, Pitāmahas, Parameshthis, Tathāgatas, Sugatas and Shivas.

18

O good lucky persons ! let this divine Lord be seated as a swan on your lotus-like heart; or let Him enlighten your heart like the sun. Keep this constantly before your mind that this is the essential means for the attainment of the Supreme Spirit.

19

It is within the cognizance of all that the soul takes within itself the form or impressions of the objects meditated upon. What desires remain [unsatisfied] when the dispassionate Supreme Spirit, perfectly unsullied is resorted to ?

६५

सत्यविसारय-जङ्णायरिअ-  
सिरिविजयधम्मसुरि-गुरुचरण-सीस-

नायविसारय-नायतित्थ-  
मुणिनायविजय-विरइए

अज्झत्ततत्तालोए

जोगस्सेणी णाम सत्तमं पयरणं  
समत्तं ।

अद्वयं परमं

अंतिम-सिद्धि ।

१.

अणंतसत्ती खलु एस चेअणो  
 पवेइउं तं जयए महोदओ ।  
 सद्यं पयासेइ तहिं पयासिए  
 सद्यं तमिस्सं अपयासिए तहिं ॥

२

मोहप्पणासेण य तप्पयासणं  
 मोहप्पणासो वि अ तत्त-चित्ता ।  
 चित्तेज्ज-को हं भव-संगमो अ को  
 जगं किमेअं किमिणं सुहासुदं ॥

३

तत्तावयोदप्पभवस्स जस्स  
 विआरणस्सऽध्मसणं न अत्थि ।  
 जायाणुजायस्स पिद्वज्जणस्स  
 न तस्स वेरग्गमुदेइ साहुं ॥

४

न साहुवेरग्गविवज्जिअत्ते  
 कल्लाण-मग्गे हवए पवेसो ।  
 एवं च होज्जा विहलो निजम्मो  
 विआरणं तेण समध्मसेउ ॥

1

This spirit is the receptacle of limitless powers. Only the fortunate one endeavours to realize it. When this spirit shines, all the objects are illumined and when it does not, all the objects are enveloped in darkness.

2

The soul shines when infatuation is totally destroyed. The destruction of infatuation results from the reflection of Truth [Tattvas]. One should think of, who I am, why this worldly existence or wandering in Sansāra is, what happiness and misery are and what this phenomenal expansion is.

3

True renunciation does not arise in an ordinary man who is a mere imitator and who is not accustomed to reflection, the cause of developing the knowledge of Truth.

4

And no one can enter the path of absolution without real renunciation. Thus human life would be wasted. So one should be devoted to maintaining good thoughts [Bhāvanās.]



५

एकस्तदावा न हि सव्यलोका  
 विचित्तकम्माणुगमा भर्मता ।  
 आउस्स-धी-सत्तिविचित्तयाप  
 न मग्गमेगं अरिहंति सम्भवे ॥

६

समग्गसामग्गणुकूलया वि  
 सव्याण देहीण न संभवेइ ।  
 भवंति सब्बे अरिहा न तम्हा  
 सामन्नओ जोगपद्दाहिरोहे ॥

७

कुज्जा जद्दासत्ति तद्दावि णूणं  
 कायव्यमप्पुत्तइमावर्हंतं ।  
 मग्गे पयाणे सणिअ पि ठाणं  
 चिरा वि पायिज्जइ पावणिज्जं ॥

८

चित्तस्स दोसा अवनेउमेव  
 धम्मस्स सत्थाणि निभोइभाणि ।  
 कुज्जा अओ कारणओ जहत्थं  
 किआविहि निम्मल-भावणाए ॥

5

All people wandering [in this world] by their varied Karmic forces, are of diversified natures. On account of the diversity in age, intellect and power, all persons do not deserve to act in one and the same way.

6

It is impossible to conceive that all embodied beings can command facility with regard to preparatory means. So all do not become equally fit to practise Yoga.

7

Yet one should indeed strive to exalt one's soul according to one's abilities. One, though moving slowly on the right path, reaches the goal surely even after a long time.

8

Religious scriptures have been propounded for the sake of the removal of mental impurities. So keeping this object in view, one should perform the rituals with unsullied mind.

९

धम्मस्स तत्तं हिअयस्स सुद्धी  
 तयत्थमेवऽत्थि अ कम्मकंडं ।  
 विसोद्धणं होइ मणस्स जा ता  
 किआविद्धी पावइ सत्थयत्तं ॥

१०

माणाप्यारा अवि कम्मजोगा  
 साद्धेति सुद्धिं जइ माणसस्स ।  
 सव्वं वि जेआ उवओगिणो ते  
 तम्मभमेत्ता कलहो न जुत्तो ॥

११

णाणाविद्धा कम्मविद्धी पणीआ  
 जेआ अमू माणस-सोद्धणाय ।  
 एगस्स सज्झस्स हि साहणाई  
 बह्वणि, का तत्थ विरोह-वत्ता ? ॥

१२

विमोहषायावरणाऽऽउलम्मि  
 वीत्तुं असन्ते भव-चक्रवाले ।  
 लद्धिज्जए कम्म-धलेण सव्वं  
 सुदुल्लहत्तं पुण अण्ण-सेअं ॥

9

Indeed, Dharma is said to be the purity of mind, for the sake of which alone religious rites are meant to be performed. The fruitfulness of actions is in proportion to the purification of mind.

10

Religious rites and ceremonies, even though of different kinds, should be considered to be useful if they are directed towards the purification of mind. It is not meet to dispute with regard to their diversity.

11

All religious rites and ceremonies have been propounded for the purification of mind. And as there are various means for one and the same end, their diversity is not objectionable.

12

In the phenomenal world, which is everywhere full of illusive and disturbing atmosphere, everything can be attained by activity; but the spiritual good, the most difficult of attainment, requires very great efforts.

१३

देहस्स रोगाऽऽहि-उवाहि-तावा  
 विणासिणो अज्ज सुवे व भस्स ।  
 कए अधम्मायरणं चरे को ?  
 जं पेच्च पाडेइ किलेस-कूवं ॥

१४

उत्विग्गमंतकरणं जईअं  
 संसारदावाणल-संकिलेसा ।  
 भमू भवे जागरिओ सुतिण्हं  
 कसाय-मारा निअ-रक्खणम्मि ॥

१५

मणस्स जेआ हि जगस्स जेआ  
 सब्बा रमा तच्चलणे लुटंति ।  
 न दुग्गई नाचि अ दूहयत्तं  
 अन्नत्थ हन्दिन्दियदासभाषा ॥

१६

धम्मो अहिंसा-तव-संजमत्ति  
 तं सेवमाणं अणपाय-छाहिं ।  
 पा-वीढओ ओअरिउं हरी वि  
 पवंदिरे पा-यइणेण सन्तं ॥

## 13

For the sake of this body which is to be destroyed to-day or tomorrow owing to the distress of various kinds of diseases, agonies and disturbances, who would commit unrighteous actions which hurld down the doer into the abyse of misery in the next world.

## 14

He who is really disgusted with the torments of the conflagration of Sansāra, should be wakeful with all his might to protect himself from the blows of passions.

## 15

He who is the conqueror of his mind is the conqueror of the world. The riches of the world roll at his feet. The servitude to senses is the only way to degradation or misfortune.

## 16

The nature of Dharma lies in non-injury, austerity and restraint. Even Indras coming down from the foot-seat of their throne, fall at the holy feet of the saint and bow to him who adhering to the above-said Dharma, has rendered himself beyond the reach of even the shadow of sin.

१७

सीलं दणंता मरुलायरेहिं  
 नागं परं किंतु सुवं पि भग्गं ।  
 मलंति, पआरिसलोलचिन्ता  
 सजीवणं सन्तममे खिवंति ॥

१८

असत्थयं रुन्धिउमेहमाणं  
 णिल्लूरिउं माणसिइं गिलाणि ।  
 तद्वा सिलोभं परिओ दुमेउं  
 धम्मव्ययं अरिथ अमोह-मत्ति ॥

१९

दुहाणुपायस्स विघायणत्थं  
 अंतप्पसायस्स य साहणत्थं ।  
 माइ सुसीलायरणावलंबो  
 अखंडधीरेण मणोबलेण ॥

२०

चित्तसचिन्ता सयला मणूसा  
 दुहं सयं कस्स निवेरुज्जं ।  
 मत्ति समीहेसि महाणुभाव !  
 सयं सि सक्रो, भय मावलंबी ! ॥

17

Those who destroy the virtue of Brahmacharya by their misbehaviour, not only ruin their body, but their fortune also. Such fickle-minded persons throw their life in terrible darkness.

18

To cure physical restlessness, to dispel mental dejection and to restore reputation the observance of Brahmacharya is the most unfailing power.

19

For the removal of calamities and for securing mental serenity it is necessary to observe the vow of Brahmacharya with the uninterrupted firmness of mind.

20

All men are overtaken by anxiety. Before whom do you wish to tell your sorrowful tale of misery for redress? Depend upon yourself! You are yourself possessed of ability.



२१

भासज्ज मग्गं सयमेव वकं  
 सरीरधारी दुद्धिआ भवन्ति ।  
 निक्कंठया मज्झिमपट्ठई उ  
 सया सयायारपरायणत्तं ॥

२२

असण्हपण्णो वि चरित्तसाली  
 पुण्णो अ धन्नो अ सुभागधेओ ।  
 भयस्सइस्सावि मईअ पाडि-  
 प्फद्धी वि ह्दीणो न सयायरो चे ॥

२३

सुद्धी दल्लिदो वि सतोसभावा  
 दुद्धी नरिंदो वि अतोसभाया ।  
 सुक्खं च दुक्खं च जहत्थयाए  
 तांसे अतोसे अ मणस्स अत्थि ॥

२४

मणप्पसाओ हि सुहस्स लक्खणं  
 मणप्पसाओ पुण दुक्ख-लक्खणं ।  
 मयायरो एव सुहस्स कुंचिआ  
 फीरेज्ज ठीणं नहि अण-धीरिअं ॥

21

By the deviation from the right path, embodied beings themselves invite misery. The unobstructed general way to happiness is to live always a righteous life.

22

A man of good character though knowing little or wanting in intellectual power, is pious, fortunate and blessed; while one of misconduct though a rival to Brihaspati in his brilliancy of talent, is of a low position or of a mean type.

23

Even a poor man is happy by his contentment, while even a king is unhappy by his covetousness. Really speaking contentment is the origin of happiness and covetousness, of misery.

24

The comfort of the mind and its uneasiness are the characteristics of happiness and misery respectively. The only key to happiness is good conduct, for constantly adhering to which one should make one's strength alive or forceful.

२५

उस्सेअकुल्लीभविउं न जुत्तं  
 धुणेज्ज चे तु' करवाइलोआ ।  
 सकाल-निंदा यल्लु संशराय-  
 चला विचित्तो हि जगस्सदायो ॥

२६

असूअ-इइढो अदिमाण-इट्ठो  
 परत्थ लोहाऽऽदिमनिट्ठुलत्तो ।  
 इमो वि दुक्खं जिअए विमूढो  
 आदत्त-सस्सेअउदकभंसो ॥

२७

मज्जे भवे चे न परोषयारो  
 पराषयारं तु न जाउ कुञ्जा ।  
 धम्मविआए जइ णो पउत्ती  
 नाधम्मकम्मायरणं तु कुञ्जा ॥

२८

द्विस्ताइभं विम्भुअमेय पावं  
 पयत्तणं तत्थ न चे करंझा ।  
 दोझा मया मज्झिममग्गो वि  
 माटं वि संगित्तार अप्प-मेअं ॥

25

It is not proper for you to boast or to be puffed up with pride, if some eulogize you. Honour and dishonour are fleeting as the colours of evening. The nature of the world is indeed strange.

26

Even a rich man if he be burning with jealousy, stung by arrogance, cruel to others out of greed--if he be thus dull-witted, lives a miserable life. Such a man, indeed strives to destroy his auspicious future.

27

Never mind if a man cannot oblige others but he should not do nor tend to do ill to others. If a person cannot perform the special religious rites, he should at least refrain from committing unrighteous deeds.

28

Injury and the like are well-known as sins. If a person does not commit them and constantly adheres to the path of morality, even then he is sure to accomplish his spiritual welfare.

२९.

पामाणिअत्तं घवद्दारसुद्धी  
 ओविच्चओ संयमणं च जस्स ।  
 मज्जीवणं सो सुद्धिअं करेद्  
 मोक्खस्स कप्पेज्ज य चिस्सबंधू ॥

३०

जाएद् अङ्गुत्तपिअजीवणस्स  
 पारंभणं नायपरायणत्ता ।  
 मग्गाणुसारित्त-गुणेषु विण्णा  
 टावीअ आइम्मि गुणं तमेव ॥

३१

सद्धाणहीणो वि परोक्खतत्ते  
 जिण्णासुसुद्धी गुणपक्खवाई  
 भवे सयायारपरायणो धे  
 कल्ल्हाणभूमिं नियमेण गामी ॥

३२

दोज्ञन्नजोगो जइ अत्थिअत्ते  
 तमत्थिअत्तं खलु नाममत्तं ।  
 दोज्ञन्नपुण्णा वरमत्थिअत्ता  
 सोज्ञन्नपुण्णं बहु नत्थिअत्तं ॥

29

He who is possessed of honesty, purity in dealings and proper restraint, makes his life happy, and being a friend of the universe [all the beings of the world], he becomes fit for Moksha.

30

Spiritual life begins with moral purity, which is laid down by the wise at first among the virtues leading to the right path--Margānusāri Gunas.

31

A person, even if he does not believe in things imperceptible to senses [Paroksha Tattvas such as soul, rebirth etc.], but is desirous of knowing the truth, is an admirer of the virtues of others and is intent upon observing a virtuous life, will surely be blessed with spiritual welfare.

32

That theism is only nominal which is accompanied by wicked conduct. Atheism endowed with meritorious conduct is far better than theism conjoined with wicked conduct.

३३

न संपदायंतरकारणेण

कुज्जा मणं संकुच्चिअं परत्थ ।

सब्बे हि भत्ता परमेस्सरस्स

परोणरं होज्जइ भाउभावी ॥

३४

न निच्छिअं किंचण कम्मकंडं

न निच्छिअं कं पि अ सपदायं ।

मोक्खस्स लोहाय वदंति संता

तल्लोहमूलं तु समत्तणे अ ॥

३५

कमायनिग्घायणकम्मसीला

चारित्तसंसोदणदिग्गचित्ता ।

महासया कत्थं वि संपदाए

निम्संसयं मुत्तिदसं लहंति ॥

३६

धम्मस्स तत्तं परमत्थभूअं

वदंति सब्बे समभावयिस्सिं ।

जएज्ज जो तत्थ सिचं स गामी

जुत्तं न धम्मंतरवेमणस्सं ॥

33

One should not be provincial to others owing to their following another sect or religion. As all are devoted to God, we should cherish brotherly attitude to one another.

34

For the attainment of Absolution there is fixed neither some special mode of rites or ceremonies nor some special sect or religion; but the source of its attainment lies in spiritual tranquillity or equanimity only.

35

Persons belonging to any sect or religion, if they are devoted to annihilate their passions and to purify their conduct, undoubtedly obtain final emancipation.

36

The real or essential principle of Dharma is unanimously admitted to be spiritual tranquillity. He who strives for it will be liberated. So it is improper to be adverse to other sects.



३७

णाणस्स साद्धा इह भिन्न-भिन्ना  
 चारित्त-तत्तं पुण एकमेव ।  
 तमेव णाणरस फले विधेअं  
 न धम्मभेए विममो हवेज्ज ॥

३८

बुज्जेज्ज सम्मेण परो न रोसा  
 वेरेण वेरं समुवेइ बुडिंढ ।  
 बलं हि सिद्धं भुवणम्मि पेम्मं  
 परण्णयोद्वं वि अ सूवओग्गि ॥

३९

अजुत्तघायस्स विसोद्धणं पि  
 अरत्त-दिट्ठेण मणेण कुज्जा ।  
 समस्सद्दाघा हि महाणुभावा  
 सव्वत्थ, किं णाम मयंतरेसु? ॥

४०

कसायओ पाडइ संपदाय-  
 भत्तो वि अप्पाणमद्दोगईए ।  
 असंपदाओ वि कसायरोद्धा  
 अप्पाण-मेअं यरिअं सिरंइ ॥

37

There are various systems of philosophy, but the fundamental principle of all these is one and that is character; and this is the necessary consequence of knowledge. It is improper to have a perverse attitude towards other sects.

38

It is probable to make others understand with courteousness, but not with anger or impudence. Hostility is excited by hostility. In the whole world, love is the best of all powers. Even in enlightening others it is very useful.

39

Even the refutation of unreasonable arguments should be carried on without partiality and hatred. The high-minded are everywhere equanimous, then what to say of their being equable towards other sects.

40

A person who is subdued by passions, even though adhering to his religion, degrades his life; while a person who has subdued his passions, in spite of his not following any special sect, secures the high blessing of his soul.

४१

धम्मे इणं पावयणं समाणं  
 गंधाण चा आयरिआण चा वि ।  
 धम्मस्स सिद्धी चरिअस्स सोद्वे  
 किआपबंघेहि वि नेहरा उ ॥

४२

भवंति सुहा वि चरित्तयन्ता  
 तद्वा दुआई वि चरित्तहीणा ।  
 पइट्ठिओ को वि न जाइमेत्ता  
 गुणा गुणीसुं हि भवंति पुज्जा ॥

४३

मणोज्जएणं जइणो हवेइ  
 बम्हो पुणो बम्हविकासणेण ।  
 खया य ताणेण भवेज्ज खत्तो  
 कायव्वकम्मे मणणा मणूसो ॥

४४

चित्तेज्ज शेअं नर-जीवणस्स  
 तस्सारभूआ न हु अत्थ-कामा ।  
 होत्ता धिरो निम्मल-आयरम्मि  
 कुज्जा निअं अन्नहिअणयट्ठं ॥

41

All scriptures and preceptors are at one with regard to the definition of Dharma. Dharma lies in the purification of conduct; otherwise, the religious rites prove fruitless.

42

Even among the classes which are said to be low, there may be persons of good conduct, while even among the Brāhmanas there may be some who are of bad behaviour. None can be considered to be superior or worthy of respect simply on account of one's birth or caste. Really speaking it is the virtues that are the object of reverence.

43

One becomes a Jaina by control over the mind, a Brāhmana, through the elevation of spiritual knowledge, a Kshatriya, by protecting others from danger and afflictions, and a Manushya, by the consideration of real duties.

44

The aim of human life should be rightly considered. Wealth and enjoyment [Artha and Kāma] are not its ideals. Being steady in good conduct one should make oneself beneficent to others.

४१

सगो वि दुष्कालयमामयाविणो  
 निरामओ पण्ण-गिद्वे वि खेलइ ।  
 आरुग्गमज्जं पुरिसत्थसाहणं  
 तं रक्खिअउं संयमओ ष्व सक्कइ ॥

४६

सच्छं जलं सुद्धसमीरणं च  
 सुसंगई सत्तिअभोअणं च ।  
 सच्छत्तजोगो सुद्धायणं च  
 आरुग्गलाहाय परिस्तमो अ ॥

४७

पच्चूह-संपत्थणमीसरस्स  
 कल्लाणभूअं सह संघिघेअं ।  
 झाऊण सेज्जा-समए वि सम्मं  
 पत्तन्न—अंतकरणो सुयेज्जा ॥

४८

चक्रदुगेणं सयदो चलेइ  
 जहा तद्वा णाणकिआजुगेणं ।  
 अमहाण अज्जा पगई करेइ  
 एमंय सच्छो मउरो य हाइ ॥

45

To the diseased even heaven is an abode of misery, while the healthy sports gaily even in a cottage of leaves. Health is highly helpful in human activities; and its acquisition and protection depend upon self-restraint.

46

Pure water and air, good company, simple and wholesome [Sāttvika] food, cleanliness, reading good books and proper labour--these are the means essential for health.

47

Daily pray to God in the morning; and also at the bed-time remember Him, concentrate your mind on Him; and then with good thoughts and joyful emotion, fall into sleep!

48

As a vehicle moves by the co-operation of two wheels, so our soul can be elevated by the conjunction of knowledge and practice. This is the very way through which the soul becomes purified like a unsullied mirror.

४९.

न देव्यवाया यद् नुं दशमं  
 उत्थारओ फोरसु घीरिअं ते ।  
 अच्छेरभूअं समलत्तणं तं  
 पावेहिसे दारिअ विग्घसिन्नं ॥

५०

नयीणचिण्णाणचमक्कयाणं  
 न मोक्खसत्थेसु घिणा विघेआ ।  
 चित्तणओगा बहवो हवेज्जा  
 जुत्तो न अज्झप्प-पहो तु हाउं ॥

५१

जडे वि सत्ती भणिआ अणंता  
 एवं च चित्ता बहवो पओगा ।  
 सुकोसलेहिं अरिहंति होउं  
 जुत्ता तओ किं जडमोहलीला ? ॥

५२

नाऽऽविकिईणं सवमकिईणं  
 सीमऽत्थि लोए जइ सुप्पओत्ता ।  
 परंतु वाहम्मइ कम्म-सिद्धी  
 न तेण संसूम्ह नावि मोक्खो ॥

49

Do not be coward by resorting to fatalism, awaken your spirit by zeal; and so you will surely obtain wonderful successfulness, eradicating all obstacles.

50

Those, who are wonderstruck at the miraculous success of scientific experiments, should not look askance at the scriptures of absolute freedom. May the various experiments flourish, but the spiritual path should not be abandoned.

51

Even the inanimate objects are believed to possess endless powers. Thus wonderful events may take place by well-devised experiments. But then it is not proper to be ensnared in the sportive illusion of the materialism.

52

If the scientist be clever, then, there is no end to wonder-working in this world, but the existence of the Kārmic forces and Absolution is not affected by it.



५३

अस्ति महामोहग-विस्तचकके

होऊण मोहाऽऽगरिसाउ दूरे ।

सएव भव्यं सपरोययारि-

कायव्वसंसाहणतप्परेणं ॥

५४

संसारवासमि निवासिणो वि

दसाइ कथावि महाणुभाया ।

न वीसरेजा खलु सज्जयिन्दुं

आयाऽऽहिमुक्खं हि रद्धस्समंते ॥

५५

तएवं संखित्तं गदिअमिदमज्झप्पयिसए

मए अप्पणेणं पि निअहिअसंसाहणकए ।

समालोपहिन्ते स-हिअ-स-यणा अप्पमचि णं

पयुजे तो कस्सिचण मम कयत्थत्तमहिअं ॥

53

This world is strangely attractive. Keep aloof from its infatuating attractions, and be devoted to actions beneficent to others as well as to your own soul !

54

Though living in Sansāra, men should not forget the aim and end of life under any circumstances. In the end, disposition to the soul is the secret or quintessence.

55

Thus I, possessed of a smattering of knowledge, have briefly described the above-mentioned subject regarding the spiritual knowledge for my good. The good and sympathetic will [ I believe ] go through it. I shall think myself to have been more successful, if some one is enlightened thereby.

६अ

सत्थविसारय-जइणायरिअ-  
सिरिविजयधम्मखुरि-गुरुचरण-सीस-

नायविसारय-नायतित्थ-  
मुणिनायविजय-विरइए

अज्झत्ततत्तालोए

अंतिम-सिक्खि णाम अट्ठमं पयरणं  
समत्तं ।

पसत्थी ।

विज्ञा-सिक्खण-धम्मिअभावपसारणगरिड्डजत्तेहिं ।  
साहिच्चिअसेवाए जगपंडिअगीअकित्तीणं ॥ १ ॥

साहिच्च-णाणजोगा अणुगहिएहिं विदेस-घिण्णेहिं ।  
अद्वियुणिअ-वंदिआणं भत्तिप्पन्मार-णमिरेहिं ॥ २ ॥

भारहनिवाऽहिगारिप्पणमिअआयंससाहुचरिआणं ।  
उवसम-संयम-समयामुत्तीणं विस्सबंधूणं ॥ ३ ॥

लोगुत्तरपुण्णजोइ-मंगलमयतव-महेसिदेवाणं ।  
सत्थविसारय-जइणाइरिअ विजयधम्मसूरीणं ॥ ४ ॥

चरणंभोरुहभिं गो सन्तकिवाभिकखुओ समणबालो ।  
कादी पाइअगंधं अण्ण-हिअं नायघिजओ णं ॥ ५ ॥

तेसिं गुरुपायाणं पट्टधरस्से पद्दाणसीसाणं ।  
इरदासतसमहुदहि-विज्ञाबल्लहपयप्पसिद्धाणं ॥ ६ ॥

धी-तेअमासुराणं विबुदाऽऽयासपपबंधकनूणं ।  
गुणगारयगदभाणे सूरीणं विजय-इंदाणं ॥ ७ ॥  
[ सत्तहिं कुल्लर्ग ]

I, the beggar of the grace of saints and an humble disciple of the great sage Shāstra-vishārada Jaināchārya **Vijaya Dharma Suri** whose glory has been extolled by the erudite of the world for his great efforts for the propagation of the studies of Sanskrita and Prākṛita and of religious emotion, and for literary service as well, who has been eulogized and saluted out of holy reverence and pure devotion by many western learned scholars whom he has obliged by helping in their literary service and studies, whose ideal character of saintly life has been bowed to by the Nareshas and officers of India, who was an incarnation of quietude, restraint and equanimity, and who of highly magnificent grandeur was endowed with the sense of universal brotherhood and auspicious austerity;—I, **Nyāyavijaya** have composed this Prākṛita work. Now Indravijaya Suri possessed of the greatness by virtues, is well performing his duties as the successor of the great sage Guruji,—**Indravijayasuri** who is renowned by the significant titles of Itihāsatattva-mahodadhi and Vidyāvallabha etc., who is effulgent by intellectual power and lustre, and who has written many important works useful to the learned.[1-7]

अञ्जत्तत्तालोअस्स सकप्प रइअस्स मे ।  
 कयं रुवंतरं एअं पाइए थेव-वड्ढणं ॥ ८ ॥

चिकमओ जलनिहि-निहि-निहि-ससि-  
 [१९९४] वासग्गि आभनयरम्मि ।  
 वासावासे पुण्णे पायडिओ मे अयं गंथो ॥ ९ ॥

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This Prākṛita work is the change of my Sanskrita work Adhyātmātattvālola which I had turned to Prākṛita before a long time. Of course, some new verses have been added to this volume. [8]

This work was brought to light after the rainy season [Chaturmāsa] of the year 1994 [Vikrama Samvat], which I passed at Jāmnagar [Kathiawar]. [9]



६अ

सत्थविसारय-जइणायरिअ-  
सिरिविजयधम्मस्सरि-शुरुचरण-सीस-

नायविसारय-नायतित्थ-  
मुणिनायविजय-विरहओ

अज्झत्ततत्तालोओ

ममत्तो ।





सह-कोसो ।

[ एअगंथगयकइवाहसद्दाण अत्थबोहो ]

## अ

अक्र	(अर्क)	१ स
अमखंद्	(आ+स्कन्द्)	६५१५
अकखा	(आ+ख्या)	३६६
अकखुडिम	(अखंडित)	
अगणि	(अग्नि)	
अच्छ	(१ आम्, २ अच्छ) १ भेसपुं, २ स्वं	
अच्छेर	(आश्चर्य)	
अज्ञ	(१अद्य, २आर्य ३आज्य [घृत])	
अज्ञप्त	(अध्यात्म)	
अज्ञप्तिअ	(आध्यात्मिक)	
अज्ञप्प	(अध्यात्म)	
अड्ड	(अवट)	५१
अणज्ज	(अनार्य)	
अत्त	(१आत्मन्, २आर्त्त[पीडित])	
अत्तमाण	(आवर्त्तमान) अमत्तुं, यद्धाकार धूम	
अत्था	(आस्था)	
अत्थिअ	(आस्तिक)	
अण्य	(आत्मन्)	
अण्यणय	(आत्मीय)	
अण्णाह	(सं+दिग्) संदेश आपवो, ३६६	
अण्णुह	(आत्मिक)	

अण्फुण्ण	(आक्रान्त)	दण्णामेस
अब्भिडिअ	(संगत)	
अमय	(अमृत)	
अलिअ	(अलीक)	असत्य
अल्ल	(आर्द्र)	लीनुं
अल्लिव	(अर्पय्)	आपपुं
अवअच्छ	(ह्लाद्)	अशुश थपुं
अवत्थय	(अपार्थक)	निरर्थक
अवत्थव	(अवास्तव)	अवास्तविड
अवरिं	(उपरि)	उपर
अवलेव	(अवलेप)	अहुं-इर
अवह	(रचय्)	रचपुं-इरपुं
अवह	(उभय)	ये-अन्ने
अह	(असौ, अमू, अदः)	अ
अहत्ता	(अधस्तात्)	नीचे
अहिकंत	(अहिकान्त)	पवन
अहिलंख	(कांक्ष्)	आहुपुं

## आ

आहरिअ	(आचार्य)	
आगरिअ	(आकर्ष)	आकर्षण
आरुत्त	(आरब्ध)	आरम्भ इति

आढण्ण	(आभूतनुं भाव-कर्मनुं रूप)	आरंभणुं
आदिअ	(आहत)	आदेसेल, आदेर पाभेल
आय	(आगत)	आवेस
आय	(आत्मन)	
आयंस	(आदर्श)	
आयर	(१ आचार, २ आदर)	
आयरिस	(आदर्श)	
आरिय	(आर्य)	
आलिद्ध	(आस्त्रिष्ट)	आसिं गित, संभुद्ध
आलुंख	(दह् )	आणधुं
आवया	(आपदा)	आपत्ति
आयासय	(आवश्यक)	अइरी
आविअ	(आवृत्त)	आवरायेस
आसज्ज	(आसाद्य)	पाभीत
आह	(कांक्ष् )	आहणुं
आहिमुक्ख	(आभिमुख्य)	संभुअपणुं
आहिवच्च	(आधिपत्य)	देवाभित्त

## इ

इंगाल	(अंगार)	अंगार
इन्ध	(चिह्न)	
इहरा	(इतरथा)	अन्यथा

ईसि (ईयत्) श्राद्ध

## उ

उउ	(क्रतु)	
उक्तेर	(उत्कर)	समूह
उक्त्रय	(उत्खात)	उष्मात्र
उच्छ्रुत	(उत् + क्षिप्त)	इंकी दीधेल
उज्जु	(क्रजु)	
उत्थंघ	(रुघ्)	शेड्यु, इंध्यु
उत्थार	(उत्साह)	
उद्ध	(ऊर्ध्व)	
उष्णाल	(कथय्)	इडेयु
उष्म	(ऊर्ध्व)	
उष्मत्थ	(अभ्यागम्)	पासे व्यावयु
उम्ह	(ऊष्मन्)	संताप, गरमी
उल्ल	(आर्द्र)	लीनु
उवक्त्रड	(उप+स्त्रु)	पञ्चवयु, संस्कारयु
उवत्थि	(उपास्ति)	उपासना
उव्विव	(उत्+विज्)	उद्वेग इवे
उवैल्ल	(प्र+सृ)	प्रसरयु
उस्सेअ	(उत्सेक)	गर्व



## ऊ

ऊसव	(उत्सव)	
ऊसार	(आसार)	वेगवागी वर्षा
ऊसुअ	(उत्सुक)	

## ए

एगवई	(एकपदी)	भाग
एणिह	(इदानीम्)	दुभला
एत्ताह	"	"
एत्थ	(अत्र)	
एसज्ज	(ऐश्वर्य)	
एह	(एध्)	वधु

## ओ

ओअन्द	(आ+छिद्)	हीनवधु
ओअर	(अव+त्)	उत्तरधु
ओआस	(१ अवकाश, २ उपवास)	
ओज्जर	(निर्हर)	अरधु
ओण	(अर्पय्)	आपधु
ओमाण	(अवमान)	अपमान
ओयंसि	(ओजस्विन्)	अज्ञान
ओह	(आर्द्र)	हीधु
ओसिअन्त	(अवसीदत्)	सीधु

आढाव	(आ+प्राम्)	आढभणु इरुनुं
ओदीर	(अप+हृ)	अपहृरणु इरुनुं

## क

कइवाह	(कतिपय)	इरुलाइ
कउहा	(ककुम्)	दिशा
कणेहृच्च	(कणेहृत्य)	पूणुं, आइं
कम्मव	(उप्+भुज्)	उपभोग इरुवो
कम्मस	(कल्मष)	१ पाप, २ भलिन
करञ्ज	(भञ्ज्)	सांगणुं
कवट्टिअ	(कदर्थित)	विडम्बना पामेस
कसण	(कृष्ण)	इणुं
कसिण	(इकृत्स्न, २कृष्ण)	१सर्प, २ इणुं
कायव्व	(कर्त्तव्य)	
कासइ	(कस्यचित्)	इअणुं
कासवी	(काश्यपी)	पृथ्वी
काहल	(कातर)	इयर
किडि	(किरि)	सुं
कुच्चिअ	(कुत्सित)	निन्दित
कुच्चिल्ल		छिद्र
केहह	(कियत्)	इरुनुं
केरिच्च	(कीदृक्ष)	इणुं

योधास	( वि+कम् )	वि०सधुं
कोड	( कुंठ )	धुं'कुं-भ-६
कोदल	( कुतूहल )	

## ख

खंभ	( स्तम्भ )	धांभते
खसिअ	( खचित )	व्यापेत्
खुण्ण	( मस्ज् )	डुअधुं
खेडय	( क्ष्वेडक )	विध

## ग

गगगर	( गद्गद् )	
गङ्	( गर्त्त )	भाडे
गङ्गह	( गर्दभ )	गधेडे
गत्थ	( प्रस्त )	
गद्ग	( गर्घ )	दोअुपता
गदई	( गुर्वी )	भादे, भेदेदी
गध्विद	( गर्धिन् )	अदुं'कारी
गारय	( गौरय )	
गेज्ज	( ग्राह )	

## घ

घेण्ण	( ग्रहणार्थक ग्रह् घुं कर्म-भा० ३५ )	
-------	--------------------------------------	--

## ચ

ચાય (ત્યાગ)

ચુચ્છ (તુચ્છ)

## છ

છમા (ક્ષમા) પૃથ્વી

છમ્મત્થ (છદ્મસ્થ) અસર્વજ્ઞ, સર્વગ

છાદી (છાયા) છાયા

છિવ (સ્પૃગ્) સ્પર્શ કરવો

છિહા (સ્પૃહા)

છોઝ (શ્રુત) છીંક

છીણ (ક્ષીણ)

છુચ્છ (તુચ્છ)

છુહા (૧ સુધા ૨ શુધ્) ૧ અમૃત, ૨ શુધ્

## જ

જઙ્ઘા (યદા) જયારે

જઢ (ત્યક્ત)

જત્ત (યત્ન)

જવ (યાપય્) ગમન કરાવવું

જિઅ (૧ જીવ, ૨ જિત) ૧ જીવ, ૨ જિતાએલો

જિણ (જિ) ૧ જીતવું, ૨ જય પામવો

જીઢ	(લસ્ઝ)	શરમાત્રું
જુળ	(ઝીર્ણ)	
જૂર	(ઞિદ્)	ખિન્ન થત્રું

## झ

ઝંઝ	(સં+તઘ્)	સંતપ્ત થત્રું
ઝર	(ઝર્)	ઝરત્રું
ઝિઝ	(ઝીય)	ઝીલુ થત્રું
ઝુળ	(ઝુગુપ્સ્)	નિન્દત્રું
ઝુળિ	(ઘ્યનિ)	

## ठ

ઠઠ્ઠ	(સ્તઘ્)	
ઠીળ	(સ્ત્યાન)	ઝામેલ

## ढ

ઢઢ	(દઘ્)	ઢરડાયલો
ઢઢ	,	,
ઢઢ્ઢ	(વઘ્)	બળેલ

## ण

ળં	(દમ્, તમ્, તામ્) ઝેને, ઝાને	
ળઝા	(જ્ઞા [ઝાણત્રું]ત્રું લાવ-કર્મ૩૫)	

ण-रूव	(ज्ञ-रूप)	येतनश्च
णव्व	(ज्ञा (अणुपुं)तुं भाव-कर्मश्च)	
णासी	(अज्ञासीत्)	अणुपुं
णिउडु	(मस्ज्)	युउपुं
णिज्झर	(क्षि)	क्षीण थपुं
णिडाल	(ललाट)	
णिम	(नि+अस्)	स्थापपुं
णिल्लस	(उत्+लस्)	उदलसपुं
णिल्लूर	(छिद्)	छेदपुं
णिहोड	(१नि+वारय्) १ निवारण करपुं; (२ पातय्) उदावपुं २ पाउपुं	
णीरव	(आ+क्षिप्)	आक्षेप करवो
णुमण्ण	(१ निमग्न, २ निषण्ण) १ भग्न २ णेडेल	
णुव्व	(प्र+काशय्)	प्रकाशित करपुं

## त

तइस्स	(तविष)	स्वर्ग
तण्हा	(तृष्णा)	
तप्पज्ज	(तात्पर्य)	
तरिस्स	(तर्प)	तरस
तव	(१ तपस्, २ स्तव) १ तप, २ स्तुति	
तव	(त्रप्)	शरभापुं
तविअ	(तप्त)	तपेस

तिङ्कणा	(तितिक्षा) क्षमा, सहिष्णुता	
तिण्ड	(तीक्ष्ण)	
तिण्डा	(तृष्णा)	
तिसि	(तृप्ति)	
तिप्प	(तृप्त)	
तुवर	(त्वर)	त्वरः इरवी
तूर	(तूर्य)	वायु-वाय
तूह	(तीर्थ)	

## थ

थी	(थी)	
थुचय	(स्तावक)	स्तुति इरनार
थूण	(स्तेन)	थोर
थेअ	(स्तेय)	थोरी
थेण	(स्तेन)	थोर
थेरिअ	(स्थैर्य)	स्थिरता
थेय	(स्तोक)	अहप
थोर	(स्थूल)	

## द

दरघ्न	(दैन्य)	
दंतावल	(दंतावल)	दुधी
दरिअ	(दृप्त)	गविष्

दाणि	( ददानीम )	दमप्रां
दारिद्र्यणिभ	( दारिद्र्यनिक )	
दाव	( ददोय )	अनायधुं
दिण्ण	( दत्त )	आपेत्तुं
दिदि	( धृति )	धैर्यं
दीहर	( दीर्घ )	लांणुं
दुआइ	( द्विजाति )	प्रादाणु
दुम	( धवलम् )	धोणधुं
दु [दवामु]	( दू )	दुःखी श्रुतं
दूम	( दावय )	संताप उपज्जवये
दुहव	( दुर्भग )	दुर्भागि
देर	( द्वार )	
देव्व	( दैव )	

## ध

धणिअ		अत्यन्त
धारी	( धात्री )	पृथ्वी
धिज्ज	( धैर्य )	
धिप्प	( दीप् )	दीपधुं
धीर	( धैर्य )	
धूआ	( दुहितृ )	पुत्री



## ન

નિઝ	[ઢૂઝ]	ઢેધુ
નિઞ્ત	[નિઢ્ત]	
નિપંસળ	[નૃ-પાંસન]	નરિંધમ
નિમ્મલ	[નિર્+મા]	અનાવધુ, કરધુ
નિવ્વલ	[નિર્+પદ]	નિપ્પત્ત ધધુ, અનધુ
નિસુદ્ધ	[નિપાતિત]	પાડેલ
નિહિત	(નિહિત)	સ્થાપિત, મૂકેલ
નીરંજળ	(મંજન)	નાશ કરવેલ

## પ

પર્ફ	(પ્રતીતિ)	
પડત્તિ	(પ્રઢ્તિ)	
પંસુ	(૧ પર્ગ, ૨ પાંસુ)	૧ કૃદ્ડાડો, ૨ ધૂળ
પચ્ચલ	(પ્રત્યલ)	સમર્થ
પચ્ચૂદ્ધ	(પ્રત્યૂપ)	પ્રભાત
પચ્છ	(પથ્ય)	
પજ્જર	(કથપ્)	કહેધુ
પઢંસુમા	(પ્રતિધુત્)	પ્રતિજ્ઞા
પઢિઅગ્ગ	(અનુ+પ્રજ્)	અનુસરધુ
પઢિસા	(શમ્)	શાન્ત ધધુ
પળામ	(અર્પવ્)	આપધુ

પપ્પ	(પ્રાપ્ય)	પામવા જોગ
પચ્ચાર	(પ્રાગ્માર)	ભારે બોલો
પચ્છ	(પ્ર+ચ્છ)	પ્રસરતું
પરંમુદ્ધ	(પરાહ્મુદ્ધ)	વિમુખ
પરક્ક	(પરકીય)	પારકું
પરિવિત્ત	(પરિવૃત્ત)	બદલાયેલ
પરોપ્પર	(પરસ્પર)	
પલિવિઅ	(પ્રદીપિત)	બાળેલ
પલોટ્ટ	(પર્યસ્ત)	ફેંકેલ-પાડેલ
પવણ	(૧ પ્રવણ ૨ પવન)	૧ પ્રવીણ ૨ પવન
પવ્વાય	(મ્લૈ)	મ્લાન થવું
પહાણ	(૧ પ્રધાન, ૨ પ્રાહ્ણ)	૧ પ્રધાન, ૨ નાશ
પહુપ્પ	(પ્ર+ભૂ)	સમર્થ થવું-શકવું
પાદ્ધ	(પ્રાકૃત)	પ્રાકૃત ભાષા
પાડસ	(પ્રાવૃષ્)	વર્ષાઝડુ
પાગય	(પ્રાકૃત)	પ્રાકૃત
પાડિવયા	(પ્રતિપદ્)	
પાડચ્ચર	(પાટચ્ચર)	ચોર
પાડિપ્પદ્ધિ	(પ્રતિસ્પર્ધિન્)	પ્રતિસ્પર્ધી
પાયડ	(પ્રકટ)	
પાર	(પ્રાકાર)	કિલો
પારકેર	(પરકીય)	પારકું
પા-વડણ	(પાદ-પતન)	પગે પડવું

पा-पीड	(पाद-पीड)	
पाशासु	(प्रवासिन्)	प्रवासी
पासु	(पांसु)	धूग
पासुत्त	(प्रसुप्त)	भुतेत्त
पिङ्ग	(पश्य)	पाडेत्त
पिच्छी	(पृथ्वी)	
पिसह	(पिशाच)	
पिद्द	(पृथक्)	अलग
पिद्दड	(पिठर) सामान-विशेष, धाडी	
पुध	(पृथक्)	अलग
पुरा	(पुर)	नगरी
पेऊस्त	(पीयूष)	अमृत
पेरंत	(पर्यन्त)	
पोम्म	(पद्म)	कुम्भ
पोम्मा	(पद्मा)	लक्ष्मी
पोरिस	(पौरुष)	पुरुषार्थ

### ३

बण्ण	[बाण]	१ आंसु, २ डिम्बा
बाहा	[बाहु]	हाथ
बहुत्त	[प्रभूत]	अहु

## भ

भग्न	[१. भाग्य, २. भग्न]	
भग्न	[भग्न]	७१२४
भग्न	[भग्न]	
भग्न	[भग्न]	
भग्न	[भग्न]	
भग्न	[भग्न]	
भग्न	[भग्न]	
भग्न	[भग्न]	७१२४
भग्न	[भग्न]	
भग्न	[भग्न]	७१२४
भग्न	[भग्न]	७१२४

## म

मग्न	[मग्न]	
मग्न	[१. मग्न]	६ ७१२४
	[२. मग्न]	२ ७१२४
मग्न	[१. मग्न, २. मग्न]	
मग्न	[मग्न]	७१२४
मग्न	[मग्न]	७१२४
मग्न	[मग्न]	
मग्न	[मग्न]	७१२४
मग्न	[मग्न]	७१२४

मणुण्ण	(मनोह)	भने
मल	(मृद्)	भसणुं-यगद
मह	(कांक्ष)	ध्वि
माउफ	(१ मृदुक, २ मृदुत्व)	
मिच्चु	(मृत्यु)	
मिलाभ	(म्लै)	भसान ध
मीसालिध	(मिध)	मिथि
मुंद	(मूर्धन्)	भस्त
मुण	(क्षा)	भल्लु
मुखण	(मूर्ख)	
मेरा		भयार्
मैल्ल	(मुच्)	भेसणुं-भूडु
मोरउह्ला	(मुघा)	वृथा
मोसा	(मृषा)	असत्य
मोह	(१ मोघ, २ मयूख) १ व्यर्थ २ डिरेखु	

२

रग्ग	(रक्त)	रंगाओल, रागी
रण्ण	(अरण्य)	
रयण	(१ रत्न, २ रचन)	२ रचना
रस्सि	(रदिम)	डिरेखु
रा-उल	(राज-कुल)	

रायंस	(राजांस)	क्षयशेख
रिअ	(प्र+विग्)	प्रवेश इरवे
रुक्ख	(वृक्ष)	
रुण्ण	(रुदित)	१ शेअेल, २ शेअुं
रोर	(रोर)	रंड

## ल

लाउ	(अलावु)	तुंअडी
लिच्छ	(लिप्स्)	मेणववा म्अवुं
लुअ	(लून)	हापेल
लुक	(रुण्ण)	शेगी
लुढ	(लुठ्)	आणेअवुं

## व

वंक	(वक्क)	वांडुं
वंदारय	(वृन्दारक)	१ देव, २ भुअय
वच्च	( १ कांक्ष् २ वज् )	१ म्अवुं २ अवुं
वच्छ	(वृक्ष)	
वज्जर	(कथय्)	इहेवुं
वड्ढव	(वर्धय्)	वधारवुं
वणे		निश्चयार्थः अव्यय
वम्फ	(कांक्ष्)	म्अवुं

धम्मह	( मन्मथ )	काम
धलग्ग	( आ+रुह् )	बद्धुं
धह	( ध्यथ् )	पीडित थधुं
धहा	( व्यथा )	पीडा
धाउल्ल	( व्याकुल )	
धायाय	( व्यादाय )	( भुंतिं ) इडीने
धार	( द्वार )	
धारण	( व्याकरण )	
धास	( वर्ष ) १ संवत्सर, २ वरसाह	
धासा	( वर्षा )	वरसाह
धाह	( व्याध )	शिकारी
धाहम्म	( व्या+हन् तुं लाय-कर्म-३५ )	
धाहिस	( व्याहत )	कहेलुं-डिहा
धाहिप्प	( इथनार्थं व्या+ह तुं लाय-कर्म-३५ )	
धिअणा	( वेदना )	
धिण्ह	( धितृष्ण )	तृप्थारहित
धिउड	( धि+नाशय् )	नाश करेवा
धिज्ज	( वीर्य )	
धिडा	( मोडा )	समन
धिद्ध	( अजित )	उपाजित
धिद्ध	( अर्ज )	उपाजित करतुं
धिण्णि	( टी. दे )	जे

वित्त	(वृत्त) १ आत्यरण, २ थयेस	
विदाय	(विद्रुत)	विनष्ट
विरा	(वि+ली)	विलय पाभवे
विलया	(वनिता)	
विलिख	(व्यलीक)	असत्य
विसंठुल	(विसंस्थुल)	व्याकुल, अव्यवस्थित
विसद	(विषम)	
विहल	(विफल)	
विहा	(वृथा)	
विहूण	(विहीन)	
विहोडण	(ताडन)	
वीसर	(वि+स्मृ)	विसरपुं
वीसुं	(विष्वक्)	यारे तरङ्गिणी
वुंदारय	(वृन्दारक)	१ मुग्ध २ देव
वेण्णाणिअ	(वैज्ञानिक)	
वेरग	(वैराग्य)	
वेसरिस्स	(वैसदृश्य)	विलक्षणता-विचित्रता
वोसट्ठ	(विकसित)	विशसंप्राप्त

## स

सइ	(सदा)	
सइअ	(शयित)	शुतेस



सर	(स्यैर)	
संकल	(शृंखल)	सांडल
संग	(शृंग)	शिखर
संज्ञा	(संध्या)	
संनाम	(आ+ट्ट)	आदरत्रुं
संपाउण	(संप्र+आप्) सभ्यङ् प्राप्त करुण	
सकय	(संस्कृत)	
सकार	(संस्कार)	
सफाल	(सत्कार)	
सकिइ	(संस्कृति)	
सज्ज	(साध्य)	
सज्जस	(साध्वस)	लय
सदिल	(शिथिल)	
सणिगं	(शनैस्)	धीरे
सण्द	(सूक्ष्म)	
सत्थ	(१ शास्त्र, २ शस्त्र, ३ स्वस्थ, ४ स्वास्थ्य, ५ सार्थ, ६ शस्त )	
सद्धि	(सार्धम्)	साथे
सप्प	(स्वात्मन्)	देवात्मा
सभल	(सफल)	
समत्त	(१ समस्त, २ समाप्त)	
समाउस	(समा+मुञ्) आहोश करेवा	

સમુદ્ધ	(સમ્મુલ)	અભિયુગ્મ
સર	(૧ શર, ૨ સ્મર, ૩ સરસ્, ૪ સ્વર)	
	૧ આણ, ૨ કામ, ૩ પાણી-તથા, ૪ સ્વર	
સરણ	(૧ સ્મરણ, ૨ શરણ)	
સરય	(શરદ્)	શરદ્ઋતુ
સસ્સ	(શસ્ય) ૧ પ્રશસ્ય, ૨ ક્ષેત્રગત વાન્ય	
સામચ્છ	(સામર્થ્ય)	
સામજ્ઞ	(સામ્રાજ્ય)	
સારથ	(સમા+રચ્) રચયુ', ઠીકઠીક કરયુ'	
સિણિજ્ઞ	(સ્નિહ્)	સ્નેહ કરવો
સિન્ન	(સૈન્ય)	
સિમિણ	(સ્વપ્ન)	
સિર	(સૃજ્) સર્જયુ'-રચયુ'-કરયુ'	
સિલિટ્ઠ	(સ્લિષ્ઠ)	સંયુક્ત
સિવિણ	(સ્વપ્ન)	
સિહ	(સ્પૃહ્)	ચાહયુ'
સીસ	(કથય્)	કહેયુ'
સીસ	(૧ શીર્ષ, ૨ શિષ્ય) ૧ અસ્તક ૨ શિષ્ય	
સુંદેર	(સૌન્દર્ય)	
સુકિલ્લ	(શુક્લ)	
સુક્ષ્મ	(શુષ્ક)	
સુજ્ઞ	(સૂર્ય)	
સુપ્હ	(સૂક્ષ્મ)	

સુત્રે	[શ્વસ્]	ચાપતી કાલ
સૂત્ર	[સૂત]	સારથિ
સૂરિસ	[સુપુરુષ]	
સૂદૃઢ	[સુભગ]	સૌભાગ્યવાન
સેઝા	[શય્યા]	
સોઅમલ્લ	[સૌકુમાર્ય]	સુકુમારતા
સોળ્ડીર	[૧ શૌળ્ડીર, ૨ શૌળ્ડીર્ય]	
	૧ પરાક્રમી ૨ પરાક્રમ	

## હ

હકાર	[આન્કારય]	ખેડાવતું
હલુઅ	[લઘુક]	લઘુ
હસ	[હસ્]	હાસ પામવો-વટવું
હિત્થ	[ઘસ્ત]	ભયભીત, વ્રક્ત
હિસીઅ	[હૃષીક]	હન્ડિય
હેટ્ટ	[અઘસ્]	નાથે

